

THE RELIGIOUS AFFILIATION, MOTIVATION AND
OPINIONS OF BUSINESS AND LABOR LEADERS
IN THE UNITED STATES

by

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DISSERTATION

THE RELIGIOUS AFFILIATION, MOTIVATION, AND OPINIONS OF BUSINESS AND LABOR LEADERS IN THE UNITED STATES

This is a comparative study of the religious affiliation, motivation, and opinions of top labor leaders (those employed by some international union as an officer), and top business leaders (those important enough in the business world to be listed in *Who's Who in Commerce and Industry*.)

A questionnaire was distributed to 1,000 business leaders and 1,000 labor leaders across the United States. The intent of the study was to determine the influence of religion on the individual business and labor leader, and then to compare the two.

FINDINGS. The results of this study indicate that the majority of business leaders (76.9%) and of labor leaders (84.5%) responding to the questionnaire belong to some church or synagogue. The business leaders responding have the following religious preferences: (a) Protestant (82.8%); (b) Roman Catholic (5.0%); (c) Jewish faith (6.3%). The labor leaders responding have the following religious preferences: (a) Protestant (64.9%); (b) Roman Catholic (27.4%); (c) Jewish faith (1.2%).

Further evidence of their recognition of the importance of the church or synagogue was discovered in the record of their attendance. Forty-three per cent of the business leaders and fifty-five and nine-tenths per cent of the labor leaders responding attend religious services once a week or more. The business leader appears to have more concern for church or synagogue responsibility, in terms of offices held, than does the labor leader. Almost one third of the business leaders responding hold one or more offices. Only one sixth of the labor leaders responding hold one or more offices. However, the labor leaders seem to be more sensitive to religious motivation than are the business leaders. Less than half of the business leaders who responded (48.0%) felt that religious motivation was a factor in the choice of their job; over half of the labor leaders (66.0%) felt that it was an important factor in the choice of their jobs.

A regional, and faith and denominational, comparison indicates some wide differences of opinions. The business leader in the South seems to feel a keener sense of responsibility to his religious institution than do his colleagues in the West, the North Central, and Northeastern regions. However, the business leader in the Northeastern region seems much more theologically mature, while the business leader in the West is least interested in the religious institution. The study also indicates that the Presbyterian and Methodist business leaders are the more liberal in their outlook concerning the role of religious institution and leader in cultural affairs. In this respect the men in the Baptist-Lutheran and Episcopal churches are the more conservative.

The labor leaders in the West and North Central regions feel a keener sense of responsibility for the religious institution than do the men in the other regions. The labor leaders in the Presbyterian Church are more liberal in their acceptance of a responsible cultural role for the religious institution and leader. The labor leaders in the Episcopal Church are the more conservative.

A wide discrepancy exists between the two groups in their opinions as to how religious groups should help to bring about a society more in line with religious teachings. The study indicates that the business leader plays the more conservative role in regard to the proper functioning of the religious institution in creating a more responsible society. The labor leaders were more liberal in their acceptance of a positive role in cultural affairs by the religious institution. The same situation exists between the two groups concerning the cultural role of the religious leader.

The study indicates that there is great need for the development of better communication procedures between leaders of the religious institution and members.

ACKNOWLEDGMENTS

Appreciation is expressed to Dr. Harvey Seifert, whose ideas originated this study. His continued interest and help in getting this project completed has gone beyond the usual requirements of professor-student relations.

I am much indebted to my wife, Marie, and a mutual friend, Daisy Dowdy, who made the long trek with me to the University of Southern California, where much labor was spent in compiling a mailing list for my questionnaire. A word of appreciation needs to be extended also to twenty laymen in my church, who took the questionnaire in one of its later stages, answered it completely, and returned it with invaluable suggestions, some of which were used for correcting and further revision of the questionnaire.

A special word of thanks needs now to be said to these professional persons whose valuable suggestions made the questionnaire go through six revisions before it appeared in its final form.

Each one of the following persons was given the questionnaire, asked to make suggestions, and then later interviewed. Howard Bowman, Director of Evaluation and Research Section for the Los Angeles Board of Education; Johns Harrington, Director of School Publications for the

Los Angeles Board of Education; Angus MacLean and Richard Brunner, statisticians, for the California Test Bureau; Stan Ostrom, Director of Test Development for California Test Bureau; Harold Wolpert, Director Family Research Program, El Camino College; Howard Clinebell, Southern California School of Theology; Abraham Rosenblum, University of Southern California; Harvey Seifert, Southern California School of Theology.

The following persons on the faculty of the Southern California School of Theology were given a copy of the questionnaire and asked to make suggestions. They returned the questionnaire with their suggestions, many of which are incorporated in the final draft. Eric L. Titus, Donald Rhoades, Willis Fisher, David Eitzen aided in this way.

A final word of appreciation is due the members of my church who had a stamp shower for me this last Christmas. It underwrote all the mailing expenses of the 2,000 questionnaires. Thanks, too, to my secretary, Eva Drake, who has given generous amounts of time to do much of the typing and organizational work needed to get workers for the handling of such a large stack of mail. Her loyalty has far exceeded the bounds of duty. In addition to such menial tasks, she has the insurmountable one of interpreting my handwriting and facing a typewriter to put the correct words on paper.

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CHAPTER I

INTRODUCTION

Definition of Problem

This is a comparative study of the religious affiliation, motivation, and opinions of top labor leaders (those employed by some international union as an officer), and top business leaders (those important enough in the business world to be listed in Who's Who in Industry and Commerce).

The idea for this study originated with Harvey Seifert. The original intent was to determine the religious motivation, if possible, of select labor leaders in Southern California. This study was to be done by questionnaire and interview. The study was later enlarged to include business men. And it was further determined that the study should not be confined to Southern California, but would be of greater value if it included labor leaders and business leaders from across the United States.

No attempt was made to determine the correctness or incorrectness of any particular hypothesis. No prior position concerning the affiliation, motivation, or opinions of labor leaders and business leaders had been taken. The intent of this study was to determine the influence of

religion on the individual labor leader and business leader, and then to compare the two. There was no concern as to which of the two groups might be the more influenced by religion. The data were gathered and the results compared.

Previous Studies

Before launching this study careful investigation was made to determine if prior work had been done in this area. An examination of master's theses and doctoral dissertations, dealing both with religion and labor, and going back to 1932, failed to turn up one piece of work in this area. The investigation was then turned toward books published in the past ten years on the subjects of religion and industrial relations. After a long and exhaustive survey, none was found that dealt directly with the religious affiliation, motivation, or opinions of business or labor leaders. H. Richard Niebuhr in The Social Sources of Denominationalism dealt with the relationship of religions and social groups. Its weakness, so far as this study was concerned, is that it made no attempt to deal with the influence of religion on the individual business or labor leader.

The investigation then turned to the card files of the Industrial Relations Library at The University of California at Los Angeles. It was felt that some journal, in either the field of religion or labor, would shed light

on the area. Many articles were discovered in various journals that moved around the periphery of the subject, but none directly dealt with the subject itself.

The investigation turned next to articles in publications produced by representative organizations of each group (Chamber of Commerce, National Association of Manufacturers, A.F.L. - C.I.O.). A careful examination of several pieces of this literature revealed that, although the statements concerning the influence of religion on social, economic, cultural, and spiritual aspects of American community life were praiseworthy, at the same time they were general in their implications. Such general statements were of little value for studying the influence of religion on the individual labor leader or business man.

In order to be fair to the above articles, it must be stated that some of the statements made by individuals writing for such publications reflect a personal religious faith that must have been of tremendous influence concerning the decisions made in their work-a-day world. An example of such can be found in a statement made by Philip Murray, labor leader, just before his death.

We live in this world through the grace of God. His teachings are our religion, brought to us through our churches. Churches, Synagogues, and Labor Unions should work hand in hand because of their common

concern for the family life--the unit of all nations.¹

In order to determine if there was duplication of work begun elsewhere, letters were sent explaining the project to such men as Liston Pope, Dean of the Divinity School at Yale University; Walter Muelder, Dean of Boston University School of Theology; Cameron Hall, Department of the Church and Economic Life of the National Council of Churches; A. Dudley Ward, Executive Secretary of the Board of Christian Social Relations of the Methodist Church; Emerson Smith, former Chaplain to Industry, Boston Area of the Methodist Church; Clair Cook, executive director of the National Religion and Labor Council. It was felt that these men, being so close to the area of religion and labor in America, could be of help in determining whether or not a piece of work was being done in this area. So far as can be determined from their replies, no work in this field is in process at the present moment.

Value of the Study

This study, therefore, sheds light on an area hitherto unexplored. It would seem that such a study would be of most value to the church leaders concerned about the influence of church or synagogue among labor or business leaders.

¹Philip Murray, "Religion and Labor," American Federation of Labor and Congress of Industrial Organizations, 79, p. 11.

It would seem that church leaders would want to know the answers to some important questions concerning these men. What percentage of business and labor leaders are affiliated as members of some church or synagogue? If they confess to some type of religion, is it validated by their attendance at religious services? Do they assume responsibility for the religious institution by working as an officer in that institution? What percentage of them assume office? How does this compare with other churchmen? Are there regional variations in their affiliation, attendance, and offices held? Are there denominational variances? How do they feel concerning the role of the religious institution in political, economic, and social matters? How do they feel concerning the role of the religious leader in the same matters?

If religious leaders want to bring these men more and more under the influence of the church or synagogue, they must know the answers to such questions. Only as they are aware of the dimensions of need can they adequately strengthen the effectiveness of church or synagogue in these areas. Has the evangelistic program of the church been equally effective with both groups?

This study should also be of value to business and labor groups. Since both are increasingly concerned about their wider community responsibility, and since individuals

within these groups are seriously concerned about religious and moral standards, these findings will be helpful.

A further value of the present study is to be found in its contribution to certain theoretical discussions in religion and the social sciences. The relationship between economic status and religious activity for example, should be illuminated by the data gathered. Contributions may also be made to the relationship between class and form of religious expression, status seeking as a source of religious interest, or the social influence of religion.

Method of Research

The data were gathered through use of a questionnaire, mailed with accompanying letter to 1,000 labor leaders and 1,000 business leaders. Many questions have been raised by investigators concerning the use of questionnaires for gathering correct data. Some investigators insist that the questionnaire is not a scientific instrument. They feel that it is a cheap, easy, rapid method of obtaining information, but that when the information has been gathered, it is most difficult to determine its reliability. The investigators who feel most negative about the use of the questionnaire for gathering factual data insist that it is impossible to determine from the informant's replies what is significant or insignificant in terms of his particular situation. Nor is it possible to ascertain from

questionnaire returns which are a person's opinions, attitudes, careless guesses, or misrepresentations.

On the other hand, experiments have been carried on concerning the questionnaire versus interview methods for gathering data. Two of these conclusions are stated below.

Albert Ellis carried on an interesting experiment on "questionnaires versus interview methods" in the study of human love relations. At first he used the interview method to secure his information. A year later he introduced the questionnaire to secure the same information from the same group. He says, "The conclusions to be drawn are that in investigations of love and marital relationships with college subjects, the questionnaire method of gathering data is at least as satisfactory as the interview method; and that as questions become more ego-involving the questionnaire technique may produce more self-revelatory data than the interview method." Ellis' findings paralleled those of Katherine Davis who, in an earlier study, maintained that women may hesitate to give psycho-sexual information in a personal interview, but may give it in an anonymous questionnaire. Yet Kinsey and his associates report that their data on the sexual behavior of the human male have all been gathered through personal interviews.²

It was concluded from such investigation concerning the use of questionnaires for gathering data that they can be used to advantage if care is taken in their construction. They lend themselves quite readily to a study of measurable items. In this particular study it was felt that the reliability value is excellent concerning such

²Pauline V. Young, Scientific Social Surveys and Research (New York: Prentice Hall, Inc., 1949), p. 237.

items as age, membership in a church or synagogue, or area of residence. The area in the questionnaire concerning the opinions of these persons on the role of the church and minister in political and social activities is, so it seems, reliable because of the anonymity of the questionnaire, and because of the select group to whom the questionnaire was sent. The reliability of that part of the questionnaire that has to do with the religious motivations of those persons can be questioned. No support can be given for any hypothesis concerning the religious motivation of labor or business leaders from the return to this questionnaire. But for that matter there is no accepted hypothesis that adequately accounts for adult motivation, religious or otherwise. It is possible to get at a portrayal of the differing ways the two groups answered the "religious motivation" questions. The results of this are quite interesting, and worthy of study. The term religious motivation is narrowed to "a feeling of serving God." Even so, it is not likely that such a definition would mean the same to each informant.

The Questionnaire

To obtain data by which to evaluate the religious affiliation, motivation, and opinions of business and labor leaders, a questionnaire³ was constructed and distributed

³See Appendix A.

to 1,000 business leaders and 1,000 labor leaders across the United States. The mailing list for the business leaders was compiled from Who's Who in Commerce and Industry. The mailing list for the labor leaders was compiled from The International Labor Directory and Handbook. The procedure used in obtaining the mailing list is called by the social scientists, sampling by regular intervals. The procedure has been used for many years and is generally accepted as a method for selecting a random sample. Care was taken to make sure that no distortions would tend to bias the results.

Included with each questionnaire to the business leaders was a letter⁴ from a business man in the present writer's church, explaining to them the reason for the questionnaire, and asking them to complete it and return it as quickly as possible. Also included was a business reply envelope for their convenience. Included with each questionnaire to the labor leaders was a letter⁵ from the executive secretary of the Central Labor Council of Los Angeles, explaining to them the reason for the questionnaire and asking them to complete and return it quickly.

⁴See Appendix B.

⁵See Appendix C.

No follow-up letter or post card was sent to either group.

Of the 2,000 questionnaires mailed, 375 were returned, 19.2 per cent of the total. The business leaders were more prompt in their replies, and also were ahead of the labor leaders in terms of the number of responses made to the questionnaire. The business leaders returned 219 of the questionnaire or 21.9 per cent of the total mailed. The labor leaders returned 166 of the questionnaires or 16.6 per cent of the total mailed. No attempt was made to determine why the business leaders were more prompt with their replies, nor why they returned more of the questionnaires than did the labor leaders.

Three returns may suggest the attitude of others who did not answer the questionnaire and return it. A labor leader said, "This is the biggest piece of trash I've seen in some time. Why don't you devote your time to something worthwhile?" Another labor leader remarked, "Sorry--but as I am not a church goer, I feel I cannot answer these questions correctly. I do believe there is a great power over us, but as a child I have seen men and women abuse religion such as to cover up their wrong doings that I just lived my own way, and as I said I do believe in someone over us." A business leader in answer to the question "Do you feel that questionnaires perform a useful function?" checked "never" (and answered no other question).

There is no reason to believe, however, that these answers were typical of those who did not respond.

While it is difficult to determine the significance of this percentage of returns with any assurance, a return of 19.2 per cent is large enough to point direction. Research persons regularly anticipate from 10 per cent to 25 per cent return on the type of questionnaire used in this study. While 19.2 per cent is considered good enough for measurement of the required data, it is important to remember that generalizing about all business or labor leaders from these returns would be precarious. The returns are important enough to suggest tendencies. They are not, nor could any sample survey be, accurate enough to describe or predict with certainty.

The particular questionnaire used in this study⁶ went through six revisions before it was considered adequate to obtain the desired data. After careful consideration of the means and methods of constructing questionnaires, the first draft was sent to four educators, whose daily work consists of gathering information. They were asked to familiarize themselves with the questionnaire, and then to allow opportunity for the present writer to interview them concerning the possible revision of the questionnaire. These four educators are Howard Bowman, Director of

⁶See Appendix A.

Evaluation and Research Section, Los Angeles City Schools; Harold Wolpert, Director of Family Research Program, El Camino College; Stan Ostrom, Director of Test Development, California Test Bureau; and Johns Harrington, Editor of School Publications, Division of Instructional Services, Los Angeles City Schools. Each was gracious with time and valuable suggestions. As a result of these interviews, the first revision was made.

The revised questionnaire was then returned to them at their request, with the suggestion that additional revisions could be made. Each man returned the revised questionnaire with suggestions for further revisions. This first revised version was also sent to members of the faculty committee at the Southern California School of Theology. These men are Donald Rhoades, Harvey Seifert, Eric L. Titus, Willis Fisher, and Paul Irwin. They were asked to review the questionnaire and make suggestions. Their suggestions necessitated a second revision.

The second revision was then sent the following men: Rabbi Abraham Rosenblum, Ph.D. candidate in Sociology at the University of Southern California; David Eitzen, Professor of Psychology and Counseling at Southern California School of Theology; and Howard Clinebell, Professor of Pastoral Counseling at Southern California School of Theology. Each was asked to review the questionnaire, and

then allow the present writer an opportunity for interview concerning further revision. As a result of these interviews, the questionnaire was revised a third time.

The third revision was taken to the California Test Bureau where suggestions for machine tabulations were made. Angus MacLean and Richard Brunner, statistical research men for California Test Bureau, made valuable suggestions. Such suggestions brought a shift in the location of the questions but not in content. However, this necessitated a fourth revision.

The fourth revision was then pretested on twenty laymen in the present writer's church. They were hand-picked. Ten were business men or employees in some type of managerial responsibility. Ten were craftsmen, working for differing types of construction contractors. The questionnaire was mailed to them with accompanying letter explaining the nature of the questionnaire, and need for quick reply. A return envelope was also mailed with the questionnaire for their convenience in making reply. Seventeen of the twenty replied. As a result of their suggestions there was need for a fifth revision. Their comments were of great service in helping to sharpen the questions. The pre-testing might have brought forth better suggestions if it could have been mailed to business and labor leaders of the same type used for the larger mailing. However, there

was opportunity to interview these men. This would not have been possible with an outside mailing because of the time and distance factors involved. The opportunity to interview these men after they had returned the questionnaire outweighed the difference to be found in the particular job or vocation held by them and the job or vocation of the selected mailing list of labor and business leaders.

The fifth revision was then sent to the faculty committee for final approval before being mailed. Further suggestions from the committee, especially from Harvey Seifert, necessitated another revision. This was made, approval obtained, and the questionnaire mailed.

The research and study as to the construction of questionnaires, combined with the many personal interviews, plus the revisions necessitated by the suggestions of so many well-trained persons took one year.

The questionnaire was designed to provide information in three areas of the religious life of the business and labor leaders selected: (1) affiliation as member in church or synagogue; (2) religious motivation; (3) opinions concerning the role of the church and minister in social and economic matters. There are five questions in area one: (a) place of residence and age of informant; (b) affiliation as member in church or synagogue; (c) denominational or synagogue preference; (d) average attendance at

religious services; (e) offices held in church or synagogue.

There are six questions in section two, dealing with: 1. the extent to which religious motivation (a feeling of serving God) was a factor in the choice of present position; 2. important religious ideals that have to do with job; 3. important religious ideals that have to do with individual; 4. importance of religious affiliation with church or synagogue; 5. relationship of prayer to conduct of job; 6. importance of prayer period in personal life. Section three has twenty-one statements concerning the role of the church and minister in social and economic matters. The informant is asked to check the statements with which he agrees.

The information in the questionnaire was sought in order that data would be available by which to determine what kinds of religious affiliation, or lack of it, is maintained, or preferred, by business and labor leaders, what religious motivation, if any, was operative in the choice of their present position, and its influence on the choices made on their job or profession; and finally, what opinions they had concerning the role of minister and church in political, social, and economic affairs.

Organization of the Dissertation

Chapter II is a background discussion of the relationship between economic status and religious

activity. The discussion deals with the influence of religion on economic status, the influence of economic status on religion, and the class composition of contemporary denominations.

Chapter III is a general summary and comparison of the results obtained from the questionnaire. Chapter IV is a summary of the differences and likenesses of business and labor leaders on a regional basis. Chapter V is a comparison and analysis of the denominational differences of business and labor leaders.

Chapter VI includes a summary, conclusions, and suggestions for programming in the local church for a more effective approach to the groups studied. The appendix contains the questionnaire that was mailed, and the accompanying letters that went with it.

CHAPTER II

RELATIONSHIP BETWEEN ECONOMIC STATUS AND RELIGIOUS ACTIVITY

In this chapter a review will be made of other studies on the relationship between economic status and religious activity. One expression of economic status is position as management or as labor. While there have been no previous studies of the precise kind here reported, there have been related studies which supply valuable background and supplementary data.

It is a difficult matter to select one factor out of many and determine how it, in turn, affects a specific area. Robin M. Williams, Jr. points out that social events are a result of multiple causation. Within any social sequence no one single cause operates but there is an interdependence of variables within a given social system.¹

It seems highly improbable that either economic status or religious activity will constantly be the dominant factor with respect to the other. In some situations and with some persons economic status will be more

¹Robin M. Williams, Jr., The Reduction of Inter-group Tensions ("Publications of the Social Science Research Council," Bulletin no. 57, New York, 1947), p. 43.

important and will determine the type of religious activity in which they become engaged. In fact, they will engage in religious activity only as it enhances their economic status. If the religious activity in any way lessens or distracts from their economic status it will either be dropped or disregarded. Economic status, for such persons, is the greater value. It is the dominant force in their lives, or at least dominant with respect to religious activity.

In other situations and with other persons religious activity will be the more important variable. Specific religious teachings will limit or increase one's economic activity and, in turn, contribute to the determination of one's economic status. Whereas, the person who is more concerned about economic status will be relatively unaffected by specific religious teaching regarding economic activity, the person who regards religious activity as being more important will alter his economic activities if they contradict the tenets of his religious faith.

To explain the reason economic status is more important to some persons and religious activity to others, would require an extensive study of motivation. Since this is beyond the scope of the present study, it will not be undertaken, except for some very elementary statements.

A. H. Maslow in his study of motivation points out

that behavior is the result of multiple motivations. He says, "Within the sphere of motivational determinants any behavior tends to be determined by several or all of the basic needs simultaneously rather than by only one of them."² It would seem from this statement that not only are intrapersonal and interpersonal needs involved, but cultural pressures as well. There have been periods during the Christian era when men have given up economic status and even economic activity to give themselves exclusively to religious activity. This was particularly true after A.D. 260. One notable example is that of Giovanni Bernadone, better known as Francis of Assisi. Francis gave up the opportunity to inherit his father's prosperous business to live the life of a religious mendicant.

Such behavior stands in considerable contrast to much of that of today where religion is used as a means to better economic activity. As Martin E. Marty points out, some worshipers today are advised by a psychologist to take a pencil and paper to church because "some people get their best ideas in church."³ One Protestant minister in

²A. H. Maslow, Motivation and Personality (New York: Harper & Brother, 1954), p. 102.

³Martin E. Marty, The New Shape of American Religion (New York: Harper & Brothers, 1959), pp. 38, 39.

particular, Norman Vincent Peale, has used religion almost as a means toward economic wealth. J. Milton Yinger, commenting on Norman Vincent Peale says:

It would be a mistake to forget the factual reinforcements of the attitude that "salvation" (the reduction of fear and inferiority feelings, and increase in worldly success) comes fairly easily. One can find all around many individuals (probably a small minority, but highly visible) who, by a combination of hard work, self-confidence, a little luck, and a little ability have achieved fame and fortune.⁴

It appears that if economic status is more important to a person it will determine the type of religious activity he takes part in, as well as the influence of religion upon his economic activity. On the other hand, if religious activity is the more important, it will be the dominant factor with respect to economic activity and in turn affect economic status.

The Influence of Religion on Economic Status

Economics, as an objective science, is concerned with

the way in which value is ascribed to goods and services, the description of how a society distributes its income, and the study of the organizations and the processes through which the various scarce

⁴J. Milton Yinger, Religion, Society and the Individual (New York: The Macmillan Company, 1957), p. 99.

resources are combined to produce the desired values.⁵ Religion is involved with each of these three matters in its emphasis on value systems, distributive justice, and the proper use of material creation and social relationship.

Although this study is primarily concerned with the modern era, it should be noted at this point that in primitive societies religion vitally affected economic pursuits such as hunting, the raising of crops, and the producing of flocks. It was regarded as a technique that helped bring success in hunting, productivity in crops, and protection of domesticated animals. Religious observances became directly tied up with the most crucial economic matters, that is, prayers and rites to produce the needed material necessities. In some cases the "beliefs and practices which are clearly antithetical to efficient production, are devoutly defended anyway, because they are religiously right."⁶ In many cases the rites were purely magical as they attempted to coerce the god or gods to produce the desired result.

Religion at times actually opposed efficient production and use of economic goods. For example, taboos on the consumption of certain foods may well have developed

⁵Ibid., p. 195.

⁶Ibid., p. 197.

due to a shortage of supply. But the ceremonial restrictions often became such a part of the religious rites of the society, that they were extended past the time when the particular food was in short supply. Religious ceremonies and holy days also often interfered with work for significant periods of time.

In contrast, religion at other times actually increased efficiency. Yinger maintains that "religious demands for particular care of gardens or animals may increase the supply of food. Craftsmen may be religiously motivated to develop a higher skill in their work."⁷ Probably religion increased personal efficiency rather than improving technology. Once a particular method of performing a task became part of a society, religion tended to support the continuation of its use rather than motivating its replacement.

Religion and the distribution of wealth

Yinger believes "It is in the influences on the distribution of wealth and income that religion has its most significant economic effects."⁸ The influence of religion on the distribution of wealth takes place in a number of ways.

First of all, religion tends to justify or condemn

⁷Ibid., p. 199.

⁸Ibid., p. 202.

private property. It is difficult to know at this point, whether certain historical conditions created the concept of private property and then religion was used to justify it, or whether certain religious developments caused private property to come into existence. A type of private property existed in some primitive societies and the sharing of property in others. As Wach points out,

whereas in some primitive societies everyone works and shares proportionately in the products of his labor, in others there are exemptions and unequal participation in the activities of the tribe and in their fruits.⁹

Religion functioned in primitive societies mainly by undergirding social practices by means of taboos.

Such taboos often maintained a rigid stratification within a given society by means of a caste system. The term "caste" according to Wach, "in a narrow sense, denotes the Hindu institution, is used more broadly to indicate a social or hierarchical organization which 'freezes' individuals at the various levels of society."¹⁰ Caste type systems were found in ancient imperial Rome, Egypt, Persia, China, Japan, and Peru. Power had to be exerted to "freeze" the castes. Such power varied from society to society. It varied from "physical strength (Eskimo), age

⁹Joachim Wach, Sociology of Religion (Chicago: The University of Chicago Press, 1944), p. 208.

¹⁰Ibid., p. 209.

(Andamanese), with being the firstborn son of the first-born son (Polynesia), with knowledge (Zunis), psychic gifts or valor in war."¹¹ The underlying power was religion. It justified and continued the factor selected by the particular tribe.

A caste system actually meant that different castes shared differently in the wealth of the society. The ruling class had the greater share of wealth and the lowest caste the smallest. Thus, religious taboos maintained an unequal distribution of wealth within some primitive societies.

Yinger points out that three factors determine the extent religion affects the distribution of wealth in any given society. They are, the degree of secularization, the nature of the religious traditions and organizations, the nature of power distribution in the secular aspects of society.¹² These three will be considered in order.

The degree of secularization is much greater in the modern world than it was in the ancient. As one examines primitive societies, it becomes clear that almost every, if not every, area of life had religious significance. According to Yinger this means that the economic

¹¹Ibid., pp. 209-10.

¹²Yinger, op. cit., p. 203.

influence of religion was great. As the society becomes more secular the opposite is the case. "Where many important questions--e.g., health, technology--are thought of primarily in secular terms, as in the United States today, the economic influence of religion is reduced."¹³

If Yinger is correct, and he probably is, this would mean that religion has less influence on economic pursuits in the United States than in primitive societies. However, there are still some areas where religion exerts considerable influence in economic pursuits. In Chapter III the modern American labor leader feels considerable relationship between religion and his work, while the business leader seems more highly secularized so far as his vocation is concerned.

The nature of the religious traditions and organizations in a given society also affects the distribution of wealth and income. Yinger points out that

religions in which ethical questions are least important, those in which the means to salvation are most thoroughly institutionalized, most under the domination of one ecclesiastical group, and least under the control of the individual believer, are those that aid the acquisition of power by the professional religious leaders.¹⁴

Such a situation was more true of medieval Europe

¹³Ibid.

¹⁴Ibid., p. 203.

than it is of the United States today. In the United States there are many competing religious groups which tend to strengthen the right of the individual to make his own interpretation, thus, the nation is not under the domination of one ecclesiastical body. Although Yinger seems correct in introducing this as a possible factor in the influence of religion on economics, it would be more descriptive today of a nation like Spain, than of the United States.

The third factor seems somewhat akin to the second, that is, the nature of power distribution in the secular aspects of society.

When economic and political power are highly concentrated in the hands of a small ruling group, the higher clergy are likely to occupy positions of influence and to share generously in the income of a society.¹⁵

This situation would be more true in an authoritarian society than in a democratic one, as power is more diffused in a democracy. The group in power has less to gain in a democracy by sharing influence and income with the clergy. Other groups have equal power, such as labor unions; thus there is not the need of the higher clergy to sanctify the dominance of the ruling groups. This description also seems more true of an authoritarian society dominated by

¹⁵Ibid.

one religious group, than of modern American democracy. C. Wright Mills, in his studies of our contemporary power structure, finds "the power elite" which occupies "the strategic command posts of the social structure" to be composed of economic, political, and military leaders, while the church "seems off to the side of modern history."¹⁶

As religion is used to strengthen and continue the power structure of any given society it becomes an economic factor, for it affects the distribution of wealth and income. As it is used to sanctify the practices of this group, it has an effect on economics. It is difficult to find a society in which religion does not, in some way, exert an influence on the distribution of wealth and income. In the contemporary United States, the influence is probably less, however, than religious leaders might wish.

Religion as the source of a new economic attitude

Max Weber pointed out that "the magical and religious forces, and the ethical ideas of duty based upon them, have in the past always been among the most important formative influences on conduct."¹⁷ As pointed out in the

¹⁶C. Wright Mills, The Power Elite (New York: Oxford University Press, 1956), pp. 4-6.

¹⁷Max Weber, The Protestant Ethic and the Spirit of Capitalism (New York: Charles Scribner's Sons, 1930), p. 27.

previous section, religion can so affect one's conduct that efficiency in work either increases or decreases. Seldom has religion transformed an economic system; most usually, it has worked within it, either increasing or decreasing production and affecting the distribution of wealth and income. Max Weber in his study of the Protestant Ethic and the Spirit of Capitalism attempted to "ascertain whether and to what extent religious forces have taken part in the qualitative formation and the quantitative expansion of that spirit [the spirit of capitalism] over the world."¹⁸ Weber made the assertion, which Tawney apparently overlooked that he had "no intention whatever of maintaining such a foolish and doctrinaire thesis as that the spirit of capitalism . . . could only have arisen as the result of certain effects of the Reformation."¹⁹

Weber was convinced that certain changes in medieval thinking had to take place before capitalism could have developed extensively in Europe. In medieval thought one was to keep the same station in life. To "get ahead" was unthinkable. Life was structured and ordered. If individuals had been allowed to change their stations the order would have been destroyed. This spirit was designated by Weber as "traditionalism." He illustrated it by the

¹⁸Ibid., p. 91.

¹⁹Ibid.

example of the workman who is given the opportunity to earn more money due to an increase in the piece-rates, but who works less in order not to earn more money than usual. "A man does not 'by nature' wish to earn more and more money, but simply to live as he is accustomed to live and to earn as much as is necessary for that purpose."²⁰ The change in thinking that had to take place to make capitalism possible was the idea that labor had to be performed as if it were an absolute end in itself, that is, a calling. "But such an attitude," Weber maintained, "is by no means a product of nature. It cannot be evoked by low wages or high ones alone, but can only be the product of a long and arduous process of education."²¹

It was the concept of the calling that developed during the Reformation which changed the attitude of the people toward work. Weber states, concerning the concept of the calling, that "like the meaning of the word, the idea is new, a product of the Reformation."²² In the spirit of the Middle Ages represented by Thomas Aquinas, activity in the world was thought of as a thing of the flesh even though willed by God.

With the development of sola fide "in all its

²⁰Ibid., p. 60.

²¹Ibid., p. 62.

²²Ibid., p. 80.

consequences," and the increasingly sharp emphasis against the monastic life, the concept of the calling grew in importance. Whereas the monastic life was looked upon as the product of selfishness in withdrawing from temporal obligations, labor according to the concept of the calling was looked upon as the outward expression of brotherly love.

"Luther," Weber states, "cannot be claimed for the spirit of capitalism in the sense in which we have used that term . . . or for that matter in any sense whatever."²³ Therefore, even though Luther was largely responsible for the development of the concept of the calling, he was more medieval in his thinking with respect to capitalism. Weber turns to Calvinism in order to illustrate the development of what he calls "ascetic Protestantism." There was a new turn in the Reformation as far as asceticism was concerned. The medieval thinking was replaced with what Weber calls "worldly asceticism." He contends that there have been four principal forms of ascetic Protestantism:

(1) Calvinism in the form which it assumed in the main area of its influence in Western Europe, especially in the seventeenth century; (2) Pietism; (3) Methodism; (4) the sects growing out of the Baptist movement.²⁴

Tawney also states that it was Calvinism with its doctrine of a dedicated "calling," which "sanctified the

²³Ibid., p. 82.

²⁴Ibid., p. 95.

qualities required for that task"²⁵ (of bringing the change in thinking which made capitalism possible).

It sublimated the austerities of self-discipline, prudence, thrift, and unremitting labour by converting them from estimable, but unappealing, economic virtues into spiritual exercise undertaken for the greater glory of God.²⁶

One of the criticisms leveled against Weber by men such as Tawney, and more recently Yinger, is that Weber did not make enough distinction between Calvin and Calvinism. As Tawney says,

had he [Weber] not, it was asked, greatly oversimplified its tenor? Calvinism was a complex movement, which passed in the course of two centuries through more than one phase. Could an account of it which emphasized its later individualist tendencies to the neglect of the collectivist rigours of its youth, so admirably depicted, at the moment when his essay was on the stocks, by Choisy in his L'Etat Chrétien Calviniste à Genève (1902), be other than a caricature?²⁷

Even though this assertion has validity, the central thesis developed by Weber, that a change in attitude was required before capitalism could come into existence, and that Calvinism contributed to this end, seems to stand. As Weber said himself,

One of the fundamental elements of the spirit of modern capitalism, and not only of that but of all modern culture; rational conduct on the basis of the idea of the calling, was born . . . from the spirit of Christian asceticism. One has only to

²⁵R. H. Tawney, "Religion and Economic Life," Times Literary Supplement (January 6, 1956), xiv.

²⁶Ibid.

²⁷Ibid.

re-read the passage from Franklin, . . . in order to see that the essential elements of the attitude which was there called the spirit of capitalism are the same as what we have just shown to be the content of the Puritan worldly asceticism²⁸

As Tawney says, "human activities interlock."²⁹

Changes in religious thinking do finally affect the economic situation in some fashion, if these changes affected human behavior at all. To be sure economic status affects religious activities as well as religion influencing economics. It does seem, however, that at various times one or the other has been the dominant influence. It would seem that religion, as a result of the Reformation, was the more dominant force at that particular time.

Religion as the source of a higher morality

Another way in which religion has affected the economic situation is by causing individuals to live at a higher moral level. It would seem that the Methodist movement in England during the eighteenth and nineteenth centuries is one of the better examples of this.

Evangelical religion has been called "the moral cement" of the nineteenth century. According to Bready such religion

²⁸Weber, op. cit., p. 180.

²⁹Tawney, op. cit., p. xiv.

restrained the plutocrats who had newly risen from the masses from vulgar ostentation and debauchery, and placed over the proletariat a select body of workmen, enamoured of virtue and capable of self-restraint. Evangelicalism . . . restored in England the balance momentarily destroyed by the explosion of the revolutionary forces.³⁰

The Wesleyan spirit was largely responsible for such matters as "a purification of morals, a revision of penal laws, the abolition of slavery, popular education, a new spirit of philanthropy, and eventually . . . aided the labor movements."³¹

In assessing the work of Methodism in producing a higher morality, it should be noted that it began with a particular economic group, which H. Richard Niebuhr calls the disinherited.³² Class distinctions were very real at that time. The poor were unwanted in the morally soft and spiritually dead churches of the well-to-do. They had little interest in religion. But Methodism had within it elements that appealed to the lower classes. As Muelder says, "as a church of the poor, Methodism expressed itself in characteristic ways, through emotionalism, the use of

³⁰Quoted by Walter G. Muelder, "Methodism's Contribution to Social Reform," Methodism, ed. William K. Anderson (Nashville: The Methodist Publishing House, 1947), p. 192.

³¹Ibid., p. 192.

³²Richard Niebuhr, Social Sources of Denominationalism (New York: Henry Holt & Company, 1929), pp. 52, 76.

lay preachers, and its democratic ethics."³³

Warner goes to considerable length to show that the Methodist movement had probably its greatest influence in the economic realm. He says, "at no point did early Methodism display its mood more enthusiastically than in that part of its enterprise devoted to temporal interests."³⁴

Present duty was more important than future matters. Wesley told the early Methodists to: "Live thou today. Be it thy earnest care to improve the present hour. This is your own; and it is your all. The past is as nothing to you Therefore, live to-day."³⁵ Methodism, in this respect, differed from the radical sects of the previous century in that they were millenarian and ethically communistic, while Methodism was more interested in individual morality.

Wesley seemed to believe that in society only individual moral failures were inherently evil.

John Wesley never made a direct attack on the general pattern of economic and political injustice. He denounced specific social evils, but he did not attack the principles underlying

³³Muelder, op. cit., p. 193.

³⁴Wellman J. Warner, The Wesleyan Movement in the Industrial Revolution (New York: Longmans, Green & Co., 1930), p. 137.

³⁵John Wesley, The Works of the Rev. John Wesley, A.M. (London: Wesleyan Conference Office, 1872), V, 390.

the commercial revolution or the incipient Industrial Revolution.³⁶

His was no dualistic approach which considered human institutions to be so tainted as to be shunned by his disciples. It was men who failed, not the social structure. This led to Wesley's emphasis on individual morality and, in turn, to the improvement of the economic status of Wesley's followers. Wesley himself said, "let the world be as corrupt as it will, is gold or silver to blame?" "No," Wesley answered, "the fault does not lie in the money, but in them that use it."³⁷

Methodists were exhorted to gain all they could to be able to give all they could. This was the principle Wesley himself followed to the end of his life. Many of his disciples later remembered the advice, "gain all you can," but forgot the exhortation to give all they could. The emphasis on gaining, however, "demonstrates how readily the money-making motive was embraced as the ground of legitimate initiative."³⁸ Warner even goes so far as to assert, "the energies of those whom the revival dominated were frankly diverted to gainful enterprise."³⁹

³⁶Muelder, op. cit., p. 193.

³⁷Wesley, op. cit., IV, 126.

³⁸Warner, op. cit., p. 139.

³⁹Ibid.

A second ground was advanced by Wesley which actually amounted to a divine sanction of the economic life. This had to do with the avoidance of idleness. It was believed that human nature could not withstand the ravages of idleness. If one was to be happy he had to work. The mark of a moral character was a persistent industriousness. The depressing living conditions of the group from which Methodism drew most heavily probably left them little capacity to use leisure time in a profitable way. In the early years of Methodism, "the conception of leisure for cultural enjoyments would have been incongruous."⁴⁰ Only two possibilities seemed to be open, either industriousness or morally corrosive sloth. Thus, Wesley said, that every Christian should tend rigorously to his calling, "seeing it is impossible that an idle man can be a good man,--sloth being inconsistent with religion."⁴¹

In making money, however, the Methodists were regulated by some very plain rules. When an individual joined a society the condition of admission was the "desire to be saved from his sins," but it was quickly explained that "wherever this is really fixed in the soul,

⁴⁰Ibid., p. 140.

⁴¹Wesley, op. cit., VII, 31.

it will be shown by its fruits."⁴² One special evidence, was to be found in the nature of one's business conduct. For example, Methodists were prohibited against "buying and selling of uncustomed goods." The rule was so persistently enforced at a time when it was common practice among others, that it became a mark of Methodist peculiarity. Other rules included prohibitions against "borrowing without a probability of paying; or taking up goods without a probability of paying for them."⁴³

When it came to wages Wesley seems conservative by today's standards. He believed it plainly immoral for workers to attempt to force their employers to pay more than a just wage. On the other hand, he believed the laborer should be paid a wage that enabled him to live above a mere subsistence level. When the tanners in Truro came together as a mob because, they, as Wesley says, "being nearly starved, were come to beg or demand an increase of their wages, without which they could not live,"⁴⁴ they received Wesley's approval, in spite of the fact that he was bitterly opposed to mob action of any kind.

Not only did the Wesleyan movement have a great deal to say about the making of money, it also had a great

⁴²Wesley, op. cit., VIII, 270-74.

⁴³Ibid., p. 270.

⁴⁴Ibid., VII, 528.

deal to say about the spending of money. "The uncritical approval of the money-making motive was checked by defining in strictly moral terms the nature of money and the necessary relation of its use to character."⁴⁵ Warner maintains that the disposition of wealth was stressed more insistently than the matter of earning money.

The first test of the use of money was the effect upon the spender. "The ideal of a frugal and strictly self-disciplined moral life was not defined as the virtue of any one class, but an indispensable test of all men whatever their social status."⁴⁶ Thus, although Wesley did not believe wealth was evil in itself, he did believe "it is dangerous beyond expression,"⁴⁷ because of what wealth tends to do to the person who possesses it. Wealth causes men to concentrate upon material satisfactions. Even though Wesley believed it was no more sinful to be rich than poor, he also believed wealth diverts men to "the love of the world, desire of pleasure, of ease, of getting money."⁴⁸ He believed it produces self-indulgence and pride. When men began to get rich Wesley noticed they

⁴⁵Warner, op. cit., p. 152.

⁴⁶Ibid.

⁴⁷Wesley, op. cit., VII, 244-45.

⁴⁸Ibid., XI, 477.

began to abandon their earlier simplicity, even in dress.

Another effect of wealth was the raising of a consciousness of inequality among men. It was easy for the rich to think of themselves as better than the poor. "How hard," Wesley said, "not to be a little overbearing, especially to inferiors."⁴⁹ In addition, when the wealthy spent money on luxuries and were not content with the basic necessities of life, they were spending what would help purchase the necessities for the community. To the extent they spent for luxuries, Wesley said, they were responsible for the public distress which recurrently afflicted the nation. Such spending was a denial of the teaching that wealth was to be managed according to the purposes of God, who had given it. He once wrote to a man with property,

as to yourself you are not the proprietor of anything; no, not of one shilling in the world. You are only a steward of what another entrusts you with, to be laid out, not according to your will, but His.⁵⁰

What these teachings succeeded in producing was a person who was industrious, moral, and one whose economic situation improved. The most persistent charge leveled at the laboring class in the eighteenth century concerned their improvidence and untrustworthiness. A Manchester philanthropist described this class in 1755 as having

⁴⁹Ibid., VII, 220.

⁵⁰Ibid., II, 319.

"a mean, sordid spirit, which prevents all attempts of bettering their condition. They are so familiarized to filth and rags as renders them in a manner natural."⁵¹ Warner maintains that

Wesleyanism addressed itself more effectively to the solution of this specific social problem than any other force in the eighteenth century, because, whatever else it sought, a rehabilitation of character was its first and foremost objective.⁵²

The emphasis on industriousness also brought business success to many although it is not altogether true that Methodists made a success of every business venture. Warner points out that there were also other forces somewhat responsible for the marked increase in economic opportunity throughout the community. It does seem, however, "that there was a direct relation between the Methodist discipline of character and material success."⁵³ Instead of spending money in drinking, gambling, and in other forms of dissipation, they began to make provision for their families and to save the money they formerly had wasted. Instead of "pawning and borrowing," many were able to lend and give money. In spite of the fact that they gave to charities and supported the societies, they increased in wealth.

⁵¹Warner, op. cit., p. 167.

⁵²Ibid.

⁵³Warner, op. cit., p. 188.

In fact, one anonymous author wrote that "the immediate temporal advantages which people of the lower classes feel as soon as they enter the society must be numbered among the most efficient causes of its rapid and continual increase."⁵⁴

It seems, therefore, that the increased morality resulting from membership in a Methodist Society had a very definite economic effect. In addition to the reinforcement Methodism gave to the doctrine of the calling as developed by Calvin, Methodism also illustrated the possibilities in changing the persons involved within an economic system, enabling them to make more efficient use of the system.

The Influence of Economic Status on Religion

Economic status as a source of denominationalism

Economic status has affected religion primarily when religion has been regarded as either a means to higher economic status or as a hindrance to it. H. Richard Niebuhr attempted to show in his study of the Social Sources of Denominationalism that economic divisions have tended to produce denominational divisions. They are not the sole cause, but one of the important causal factors. Niebuhr looks upon such economic situations as a denial of the Christian equalitarian emphasis. He says:

⁵⁴Ibid., pp. 189-90.

The inequality of privilege in the economic order appears to the church to contain a fundamental denial of the Christian principle of brotherhood and to be symptomatic of an unhealthful state of society because it is contrary to the divine law inherent in the process of life as well as explicit in the gospel of Jesus.⁵⁵

Niebuhr goes so far as to maintain that "theological opinions have their roots in the relationship of the religious life to the cultural and political conditions prevailing in any group of Christians."⁵⁶ This does not mean, he says, that an economic or purely political interpretation of theology is justified, but that these are factors in the total cultural process that affect theology.

Niebuhr accepts Ernst Troeltsch's distinction between the church and the sect⁵⁷ and believes the members of the sect tend to increase in wealth "when the sect subjects itself to the discipline of asceticism in work and expenditure."⁵⁸ Once this happens the sect begins to compromise with the larger culture and becomes more like the church. It is an economic factor, therefore, that is largely responsible for the transition.

Whereas Niebuhr sees denominationalism as a moral

⁵⁵Niebuhr, op. cit., p. 8.

⁵⁶Ibid., p. 16.

⁵⁷Ernst Troeltsch, The Social Teaching of the Christian Churches (New York: The Macmillan Company, 1931), I, 331.

⁵⁸Niebuhr, op. cit., p. 20.

failure of Christianity, he also believes that economic factors tend to take over where other social factors leave off. He says that, "the divisions of the church have been occasioned more frequently by the direct and indirect operation of economic factors than by the influence of any other major interest of man."⁵⁹

A racial class, for example, "may retain its solidarity and distinction by becoming an economic class."⁶⁰ It is not the economic factor alone that is responsible for groups maintaining their separateness. Other factors such as educational and psychological distinctions are also responsible.

It would seem that Niebuhr believes economic status affects religion mainly in that it produces class churches. These he calls the churches of the disinherited and of the middle class. Each of these groups of churches has distinct characteristics. For example, "the religion of the untutored and economically disfranchised classes has distinct ethical and psychological characteristics, corresponding to the needs of these groups."⁶¹ One such common psychological characteristic is emotional fervor. Those within the churches of the disinherited tend to replace

⁵⁹Ibid., p. 26.

⁶⁰Ibid.

⁶¹Ibid., p. 30.

the formality of a ritual by an informality which is conducive to emotional fervor. The amount of one's religious feelings, in turn, becomes the criterion for religious genuineness. This group tends to reject an intellectuality trained and liturgically minded clergy for lay leaders

who serve the emotional needs of this religion more adequately and who, on the other hand, are not allied by culture and interest with those ruling classes whose superior manner of life is too obviously purchased at the expense of the poor.⁶²

According to Niebuhr, the salvation this group seeks is different from that of the churches of the middle class. Those who are socially disinherited have "a marked propensity toward millenarianism, its promise of tangible goods and the reversal of all present social systems of rank."⁶³ From the first century onward, apocalypticism has been most at home among the disinherited.

The religion of the disinherited is also characterized by the exaltation of such virtues and moral values as: solidarity and equality, sympathy and mutual aid, rigorous honesty in matters of debt, the religiousness of simplicity in dress and manner, wisdom revealed to "babes" but hidden from the wise and prudent, poverty of the spirit, humility and meekness. Niebuhr maintains that:

the development of the religion of the disinherited is illustrated not only by the history of various

⁶²Ibid.

⁶³Ibid., p. 31.

sects in Christianity but by the rise of that faith itself. It began as a religion of the poor, of those who had been denied a stake in contemporary civilization. It was not a socialist movement, as some have sought to show, but a religious revolution, centering in no mundane Paradise but in the cult of Christ. Yet it was addressed to the poor in the land, to fishermen and peasants, to publicans and outcasts.⁶⁴

When this new faith became the religion of the cultured, the rulers, the sophisticated it lost its spontaneous energy as it became involved in the quibblings of abstract theologies. As it compromised with the policies of governments and nobilities, it sacrificed its ethical rigorousness and abandoned its apocalyptic hopes as irrelevant to the well-being of a successful church.

Niebuhr finds it more difficult to list specific characteristics of the religion of the middle class than he does of the disinherited. He says that the religious needs of the middle class are not as well defined as are those of the poor, for the bourgeoisie present a more complex pattern both of sociological structure and of social interests than do the proletarians.⁶⁵ However, the psychology of the middle class contains certain constant features which are reflected in the religious organizations and doctrines of the middle class. "Among these the most important are the high development of individual self-consciousness and the prevalence of an activist attitude

⁶⁴Ibid., p. 32.

⁶⁵Ibid., p. 80.

toward life."⁶⁶ Thus, Niebuhr believes, that the religion of the middle class tends to be intensely personal in character. "The problem of personal salvation is far more urgent for . . . [the middle class] than is the problem of social redemption."⁶⁷

The emphasis of the middle class on individualism is revealed in the symbolistic conceptions of heaven as one in which individual felicity is guaranteed. "The dominance of self-consciousness is further responsible for the pre-occupation of much bourgeois religion with the problem of evil and with the task of justifying the ways of God to man."⁶⁸ Those within the religion of the middle class also tend to accept without explanation and without rebellion the common fate of pain and death. Niebuhr maintains that in agreement with the emphasis of this group on fate, salvation, happiness, and the worth of the individual, "there is a corresponding emphasis upon the personal character of God. The impersonal conceptions of mysticism are quite foreign and unintelligible to this group."⁶⁹

One point at which the religion of the disinherited and that of the middle class are different is with respect to religious activity. To the middle class the values of

⁶⁶Ibid.

⁶⁷Ibid., p. 82.

⁶⁸Ibid.

⁶⁹Ibid., p. 83.

religion come more as a result of individual striving than they do as divine, free gifts. "The method of religion is held to be the method of constant activity; the conception of God is the conception of dynamic will; the content of the faith is a task rather than a promise."⁷⁰

Another area in which the religion of the disinherited and the middle class are different is in their concepts of sin. Sin in the middle class milieu is not so much a state of soul as a deed or a characteristic; it is not so much the evil with which the whole social life and structure is infected as it is the personal failures of the individual. With those numbered among the disinherited, sin has to do with what is wrong with the social structure of society. Whereas, those of the middle class see salvation as a process within the individual, the disinherited see it as the construction of a divine kingdom, that is, the activity of God. The results of salvation to those of the middle class are believed to be given the individual in conversion or in a process of education which establishes in him a holy character, distinguished not so much by heroic as by conforming virtue.

It seems that Niebuhr leans heavily on Troeltsch and his analysis of the church and sect. Whereas, Niebuhr tends to isolate the economic as the determining force in

⁷⁰Ibid.

creating the church of the disinherited and the church of the middle class, it does not seem that Troeltsch gives as much weight to economic factors. He does say that "the sects . . . are connected with the lower classes, or at least with those elements in society which are opposed to the State and to Society; they work upwards from below, and not downwards from above."⁷¹ There seems to be a more complete rejection of all of society by the sect members in Troeltsch's analysis, than just a lack of economic equality. It cannot be denied, however, that the economic factor is a decisive factor. Whether it is as responsible for determining the theology of each group, as Niebuhr maintained, the determining factor depends upon which is the more important to the individual, his economic status or his religious faith.

Economic factors in the development of sect to church

Another study that also leans heavily on Troeltsch's distinction between the church and sect is Liston Pope's Millhands and Preachers.⁷² Pope dealt with the rise of sects in Gaston County, North Carolina. His

⁷¹Troeltsch, op. cit., p. 331.

⁷²Liston Pope, Millhands and Preachers (New Haven: Yale University Press, 1942).

findings seem largely to agree with those of Troeltsch. In Gaston County the sects were connected with the religious expressions of the lower classes which were working "upwards from below, and not downwards from above." "Though many other factors underlie its emergence, the sect arises as a schism from a parent ecclesiastical body, either a Church or a previous sect."⁷³ Whereas, according to Pope, Troeltsch saw the sect in static terms and "explicitly denied that a sect is an undeveloped expression of the Church."⁷⁴ Pope maintains that the sects of Gaston County moved increasingly toward the Church type.

A number of factors are responsible for this movement. One appears to be in connection with class movement. "The poorest millworkers have afforded the invariable starting point of sects in Gaston County, but as a new sect has passed toward churchly status the percentage of mill workers in its membership has correspondingly decreased."⁷⁵ The percentage of mill workers, according to Pope, in the membership of any denomination is the determining factor as to its nearness to the church type. The more mill workers, the less churchly. Pope sees a contrast between the sects in Gaston County, and the economic growth of the Methodists

⁷³Ibid., p. 118.

⁷⁴Ibid.

⁷⁵Ibid.

in England. The sectarian asceticism of the groups in Gaston County did not cause them to rise appreciably in the economic scale; "to the contrary, the teachings of the sects have often been accessory to keeping members in their previous social and economic station."⁷⁶ As the sect emphasizes personal virtues it may produce more efficient workers, but, as Pope points out, "it does not necessarily produce owners and managers of the economic system."⁷⁷

Pope makes the assertion that the growing economic opulence of a small minority within a sect can actually change the structure of the entire group. Such persons "are the more easily able to influence the life of an institution after they have attained comparative economic wealth because a struggling sectarian group stands in need of many things money can buy."⁷⁸ A sect tends to change into a church type following the improved economic status of its leaders. Once a group develops into the church type, Pope says, they do not go back to the sect. The development is in one direction only. This seems to agree with Niebuhr's contention that "by its very nature the sectarian type of organization is valid only for one generation."⁷⁹

⁷⁶Ibid., p. 119.

⁷⁷Ibid.

⁷⁸Ibid., p. 120.

⁷⁹Niebuhr, op. cit., p. 19.

Pope lists twenty-one specific aspects of the movement from sect to church. They include economic factors, such as sect membership changing from the propertyless to property owners, or the movement from economic poverty to economic wealth as far as the value of church property and salary of the minister is concerned. He seems also to agree with Troeltsch that the sect rejects the prevailing culture, whereas the church accepts it. The difference is that Pope sees the sect moving from renunciation to acceptance. There is also a difference in Niebuhr's description of the church of the disinherited and Pope's description of the sect. One indication of the movement from sect to church in Gaston County was the change "from self-centered (or personal) religion to culture centered religion, from 'experience' to a social institution."⁸⁰ Niebuhr saw the emphasis on the personal as a mark of the middle class church. It should be added, however, that the "individualism" of which Niebuhr speaks, and the "personal" of which Pope talks are not completely identical.

"One of the most significant aspects in the development of religious institutions in Gaston County, as in the United States," after 1920 has been "the rise of new sects."⁸¹ Pope points out that

⁸⁰Pope, op. cit., p. 122.

⁸¹Ibid., p. 126.

in their rise they illustrate the influence of economic conditions on the genesis and growth of religious institutions, and the methods by which religious groups often tend, in their formative stages, to transvalue economic realities.⁸²

The older denominations in Gaston County have not grown as fast as the sects, but what is more significant, is that "without exception, the churches established by these sectarian groups in Gaston County have been exclusively mill churches."⁸³

Pope lists a number of explanations for this, including both psychological and theological reasons. The one he seems to place the most credence in is that "the sects substitute religious status for social status, a fact which may help account for their emphasis on varying degrees of Grace."⁸⁴ The sects even divided their members into various classifications, such as: "saved, sanctified, baptized with the Holy Ghost, baptized with water, recipient of the first, second, or third, blessing and the like!"⁸⁵

It seems that Pope, like Niebuhr, illustrates that economic conditions have had a very definite effect on the religious organizations of this century. He is not saying that economic status is the only determining force, but that it is a very important one. One's religious

⁸²Ibid.

⁸³Ibid., p. 129.

⁸⁴Ibid., p. 137.

⁸⁵Ibid.

expression and membership tend to be determined in part by religious need. One factor in this need is one's desire for economic status.

Economic status and denominational membership

A third way in which economic status seems to influence religion in the modern world is in the choice of denominational affiliation. Hadley Cantril, in a study published in 1943, attempted to show how "the economic status, education, and religious affiliation of approximately 14,000 persons" are related.⁸⁶ The data in the study are from two surveys conducted by the American Institute of Public Opinion and two by the Office of Public Opinion Research. The surveys were conducted between March 1939 and December 1940.

Cantril concluded from the surveys that "the ratio of Protestants in a population group tends to increase with the economic status of the group."⁸⁷ He maintains that the converse of this is also true, that "the ratio of Catholics in a population group tends to decrease with the economic status of the group."⁸⁸ There seems also to be a

⁸⁶Hadley Cantril, "Educational and Economic Composition of Religious Groups," American Journal of Sociology, XLVIII (1943), 574.

⁸⁷Ibid., p. 579.

⁸⁸Ibid.

relationship between educational achievement and religious affiliation. As the educational status of the group increases, the ratio of Protestants also increases. "A higher concentration of Protestants within any educational group is likely to be found as economic status increases."⁸⁹

One of the more interesting of Cantril's conclusions is that "the number of church members in a population increases with both the economic and the educational status of the members of the population."⁹⁰ The opposite of this is also true, that "the number of those without church membership increases as the income or educational levels are descended."⁹¹ In the upper income levels, Cantril discovered that church membership is relatively constant, irrespective of the educational level. The highest correlation between increase in church membership and increased educational status takes place in the middle income bracket.

Pope, in his study previously referred to, gives some statistics on the relationship between denominational membership and economic status in Gaston County. He describes three types of churches; the rural, mill, and up-town. These, in turn, are broken down among the different denominations. The mill churches were composed of the

⁸⁹Ibid.

⁹⁰Ibid.

⁹¹Ibid.

workers, who were the lowest economic group.

The uptown churches were at the other end of the economic scale. They were composed of the upper and middle classes. The largest number of churches in this bracket belonged to the Presbyterian, Methodist, and Baptist. Percentage wise, the Episcopalians were at the top, with 86 per cent of their membership from the upper and middle classes, the Presbyterians followed with 57, then the Lutherans with 45 and the Methodists with 39. The Baptists were at the bottom with 20 per cent.⁹²

Pope's findings with respect to Gaston County roughly, at some points, agrees with a study made by the Federal Council of Churches between November 1945 and June 1946.⁹³ This survey, which included 12,421 persons, found that 24.1 per cent of the Episcopalians were in the upper income bracket, whereas, only 8.7 per cent of the Roman Catholics were. The Baptists were lower in both brackets, 8.0 per cent in the upper and 68.0 per cent in the lower class, than the Roman Catholics. This is due to the larger group of Baptists drawn from low income Southerners. Of all Protestant denominations in this study, the Congregationalists had the least number in the low income bracket with

⁹²Ibid., p. 103.

⁹³"Social-Economic Status and Outlook of Religious Groups in America," Information Service, XXVII (1948), 2.

a percentage of 33.5. They also had the highest middle income percentage with 42.6. In the upper income bracket they were only 0.2 of a per cent behind the Episcopalians with 23.9 per cent. The Methodists range from 12.7 in the upper class, 35.6 in the middle, and 51.7 in the lower. The Presbyterians go from 21.9 per cent in the upper, 40.0 in the middle, and 38.1 in the lower class. The Lutherans range from 10.9 per cent in the upper, 36.1 in the middle class, and 53.0 in the lower class.

These statistics are not conclusive so far as proving that high economic level necessarily causes a person to choose a particular denomination. There are many factors involved in religious affiliation. Certainly, as Pope shows, higher economic status may cause a group to change until it no longer exhibits sect-like characteristics. Undoubtedly, some persons move from one denomination to another as their economic status increases. The wide range shown within denominations in Federal Council study, however, also suggests a tendency to develop class congregations within the older denominations. As an individual's economic status improves he may move to the status church in the same denomination even if the apparent reason is only a change of residence to a higher neighborhood. Denominational loyalty may still influence his religious expression, but at the same time economic factors also operate.

Summary and Conclusions

There has been an attempt to show in this chapter that there is a relationship between economic status and religious activity. Religion seems to influence economic status primarily in three ways: through the distribution of wealth and income, as the source of new economic attitudes, and as the source of a higher morality. Religion has the greatest effect on the distribution of wealth and income in the society that is the least secularized, and where the religion of the society has the greatest power and influence. It was suggested that in the United States where there is a high degree of secularization, religion does not have as much influence on economic status as it did during the Reformation and in primitive societies. In the modern world religion is used mainly as a means of justifying economic practices and policies.

Religion during the Reformation was the source of a new economic attitude. The classical study of Weber showed that the doctrine of the calling actually prepared the way for the spirit of capitalism. It was pointed out that this was not the only force involved, but it does seem to have been a major one.

Methodism in England during the eighteenth and nineteenth centuries was used to illustrate how religion can be the source of a higher morality and, in turn, can

affect the economic situation. As the workers stopped wasting their money in drinking, gambling, or other vices, as they became more conscientious, they became better workers and their economic status improved. In addition to whatever effect Methodism may have had on the economic institution as a whole, it did help individuals capitalize on the possibilities that existed in the economic structure that existed.

It was also pointed out that economic status can have an influence on religious activity. Richard Niebuhr has shown that in the modern world economic status has been an important factor in the formation and growth of denominations. Again it is not the only factor, but it is possibly among the most important.

Using the work of Liston Pope the attempt was made to show that economic status is an important factor in causing a sect to develop into a church type institution. Although Pope's study is sectional, it did seem to indicate that in Gaston County, at least, a change in economic status affects the sect in a number of ways until it loses its sect characteristics.

Lastly, certain recent studies suggest that there may be a correlation between economic status and denominational affiliation. It was argued, however, that the surveys that have been made do not prove this point conclusively. Other factors such as nationality, ethnic background,

race, or contact with other groups, must be taken into consideration in the attempt to determine why a person is a member of a particular denomination.

Religion is one of the factors that influences economic status in the United States. The influence that religion has, or the influence that economic status has on religion, depends a great deal on the individual person. The person to whom religion is more important will make it the dominant factor with respect to economic status. The person with whom economic status is more important, will regard religion as either aiding or hindering the search for this status.

At this point it is desirable to turn from the studies that have been made in the field to a consideration of the questionnaire which forms the basis of the present study. In some ways the findings agree with what previous studies have discovered. By and large, it seems to bear out the contention that religion is seen as that which justifies economic practices in the modern world, and only in isolated cases seems to change them.

CHAPTER III

GENERAL COMPARISONS BETWEEN MANAGEMENT AND LABOR LEADERS

The questionnaire¹ distributed to business and labor leaders in the United States was designed to obtain certain information concerning their place of residence, their own personal relationship with a church or synagogue, the influence of religion on their personal lives, and their opinions concerning the social, political, and economic role of minister or rabbi, and of church or synagogue. The information obtained is summarized and comparison made between the two groups in this chapter. Before the data are presented it must be pointed out that the questionnaire was not designed to interpret the reasons one group was more or less religious, or had different opinions from the other group. The study is concerned with measurement and comparison. Whatever reason lies behind their answer to the questions is unknown data so far as this questionnaire is concerned.

This does not eliminate, however, speculation about possible interpretations of the answers to these

¹See Appendix A.

questions. This will appear throughout the following pages. Some bias will enter into those sections in which this is done. Such is inevitable. Attempted interpretations will be held to a minimum in order not to distort too greatly the main idea behind the study--comparison of the two groups concerning their religious affiliation, their religious motivation and their religious opinions concerning the social and economic role of minister or rabbi, and church or synagogue.

Data regarding residence

A division of the United States was drawn in order to make possible regional comparisons. The country was divided into four sections. Section one is the Western part of the country comprising the following states: Montana, Wyoming, Colorado, New Mexico, Arizona, Utah, Idaho, Washington, Oregon, California, and Nevada. Section two is the North-Central part of the country comprising the following states: North Dakota, South Dakota, Nebraska, Kansas, Minnesota, Iowa, Missouri, Wisconsin, Illinois, Michigan, Indiana, and Kentucky. Section three is the Northeast section of the country comprising the following states: Maine, New Hampshire, Connecticut, Massachusetts, Vermont, New York, Pennsylvania, Rhode Island, West Virginia, Virginia, and Maryland. Section four is the Southern part of the country comprising the following

states: Oklahoma, Texas, Arkansas, Louisiana, Tennessee, Mississippi, Alabama, South Carolina, North Carolina, Georgia, and Florida. The results of this data are summarized in Table 1.

It is interesting to note that both business and labor leaders replying are more highly concentrated in the North-Central area of the United States. Thirty-four and eight-tenths per cent of the business leaders replying live in this area. Thirty-seven and five-tenths per cent of the labor leaders replying are located in this area. The percentage drops off in the Western area, but both groups are about equally divided. Sixteen and three-tenths per cent of the business leaders live here. Nineteen and one-tenth per cent of the labor leaders are located in this section. There is a noticeable difference between the two groups in the Northeastern area. Thirty and eight-tenths per cent of the business leaders live here, but only twenty-one and four-tenths per cent of the labor leaders are located in this section. The reverse is true in the Southern section. Fifteen and four-tenths per cent of the business leaders are located here, while twenty-one and four-tenths per cent of the labor leaders live in this area.

The questionnaire was not designed to determine just why the ratio between business and labor leaders in the Northeastern area and Southern areas showed a greater

TABLE 1

REGIONAL DISTRIBUTION OF RESIDENCE OF RESPONDENTS

	West	North Central	Northeast	South
Business Leaders	16.3	34.8	30.8	15.4
Labor Leaders	19.1	37.5	21.4	21.4

differentiation than in the North Central and Western areas. There are certain known factors which do shed light on the matter. One such factor is the following. There has been a noticeable shift of textile, shoe, and furniture industries from the Northeastern section of the country to the South. There are several reasons for this move--a more abundant supply of cheaper labor, less operating cost because of climate, the development of electric power, or attempt to get away from union control. A textile mill that wanted to expand, would not have to shift too much of its management personnel. They could operate from home base in the Northeastern part of the country, and operate other plants in the South. The labor leader, attempting to organize these plants, would have to shift his base of operations to the local scene. He could leave the Northern areas that are already efficiently organized, and throw his support into the organization of the Southern worker. This is an assumption. No evidence from this particular study substantiates this assumption.

The real value of this section is the pinpointing of those areas where the highest concentration of business and labor leaders are located. If religious leaders want to bring these men more and more under the influence of the church and synagogue, they must know the answers to such questions. Only as they are aware of the dimensions of need can they adequately strengthen the effectiveness of church

or synagogue in these areas. Further evaluation as to the effectiveness of the church or synagogue evangelistic program in these areas will be discussed in Chapter IV. One further note of interest is revealed in this section. The mean age of the business leader is 55. The mean age of the labor leader is 51. Further evaluations of this will be discussed in Chapter IV.

Data regarding church or synagogue affiliation

The question asked was, "Are you affiliated, as a member, with any church or synagogue?" Table 2 gives the statistical breakdown on this question.

TABLE 2
CHURCH OR SYNAGOGUE AFFILIATION OF BUSINESS
AND LABOR LEADERS

	Yes	No	No Answer
Business Leaders	76.9	18.6	4.5
Labor Leaders	84.5	13.7	1.8

It will be noticed in Table 2 that church and synagogue affiliation is high in both groups. Of the responding business leaders, 76.9 per cent maintained that they were affiliated, as a member, with a church or synagogue. Of the labor leaders responding 84.5 per cent maintained that they were affiliated, as a member, with a

church or synagogue. The evidence gathered from this survey indicates that the church and synagogue is in contact with the business and labor leader at least to this minimal extent.

In fact, it would seem that their evangelism program, dealing of course in terms of church or synagogue affiliation, functions much greater with these particular men than it does with the general population. According to the Yearbook of American Churches for 1960,² 63 per cent of the total population are affiliated as members of some church, synagogue, or religious group. Simple comparisons with the results of this particular survey reveal that the business leaders' affiliation with church or synagogue is greater by 13.9 per cent than that of the general population. Comparisons with the labor leaders' affiliation reveal that their membership in church or synagogue is greater by 21.5 per cent than that of the general population.

The Yearbook of American Churches for 1960 breaks membership affiliation down into age brackets. Fifty-one per cent of the persons in the age bracket 21-29 are affiliated as members of some church or synagogue. Fifty-three per cent of the persons in the age bracket of 30-49

²B. Y. Landis, The Yearbook of American Churches for 1960 (New York: National Council of Churches of Christ in the U.S.A., 1959), p. 282.

are affiliated as members of some church or synagogue. Forty-nine per cent of those in the bracket 50-up are affiliated as members of some church or synagogue. As was indicated in the preceding pages the mean age of the labor leader is 51. According to the Yearbook this age bracket of adults³ has the lowest per cent of church or synagogue affiliation. Both the labor leader and business leader, whose mean age would place them in this bracket, are far above this average. The business leader by 27.9 per cent. The labor leader by 35.5 per cent.

The above statistics, admittedly may not be precisely accurate. Those who replied to the questionnaire might have had the tendency to exaggerate the degree of their affiliation, the replies being based, not on the real situation, but on what was considered to be socially desirable. Added to this fact is another; church affiliation itself is not too reliable a measure of religious influence. In one sense the majority of Americans are churched. Americans are "joiners" and uniting with the church could well be a part of their "joining" experience. It could well be that the above statistics reveal only that business and labor leaders join church more readily than other members of the general population. It may be that the public relations

³Ibid., p. 283.

value of conforming to custom seems greater to them. However, an interesting point needs to be made. The church is making better contact, if only superficially, with business and labor leaders than it is with the general population.

An interesting piece of information might be added before leaving this area. John C. Scott, Jr., writing in the American Sociological Review, gives the results of a study concerning itself with membership and participation in voluntary associations. He writes:

The ideal voluntary association member in the community might be characterized as a 45 year old man of high social status who is a Protestant, a non-manual worker and possibly a son of native born parents; who has two children, a college education, fifty or more friends, his own home which is no more than the third house in which he has lived since he came to the community less than eleven years ago; and who participates as a member only in fraternal associations, which he attends approximately twice a month, which costs him 23 dollars a year and of which he has been a member 10 years.⁴

This suggests that higher social status is related to the rate of joining even fraternal organizations.

Data concerning religious preference

The question asked was, "If a member of church or synagogue, to which particular faith do you belong? Or, if not a member, which do you prefer?" The statistical

⁴John C. Scott, Jr., "Membership and Participation In Voluntary Associations," American Sociological Review (June, 1957), 43.

breakdown of answers to this question will be found in Tables 3 and 4.

The results of this survey indicate that the business leader in America either belongs to, or prefers, some type of Protestant church. Eighty-two and eight-tenths per cent of the total number replying belong to, or prefer, some type of Protestant church as compared to a 5 per cent preference for the Roman Catholic Church, and 6.3 per cent preference for the Jewish synagogue. It is not likely, according to this survey, that other small religious groups have much influence on the business or labor leader. This assumption is based on the fact that when the business leader was given opportunity to spell out his preference for some other group outside the Protestant, Roman Catholic, or Jewish fold, his response was only 2.7 per cent. The labor leader's response was 2.4 per cent. The business leader and labor leader, according to this survey, typically have preferences. Only 2.7 per cent of the business leaders replied that they belonged to or preferred no religious group. Only 0.5 per cent failed to answer the question. Only 1.8 per cent of the labor leaders replied that they belonged to or preferred no religious group. Only 2.4 per cent failed to answer.

Evidence has been presented by some writers to support the proposition that America is in a post-Protestant

TABLE 3
CHURCH OR SYNAGOGUE PREFERENCE

	Business Leaders	Labor Leaders
Protestant	82.8	64.9
Roman Catholic	5.0	27.4
Jewish	6.3	1.2
Other	2.7	2.4
None	2.7	1.8
No Answer	0.5	2.4

TABLE 4
DENOMINATIONAL PREFERENCE OF PROTESTANTS

	Business Leaders	Labor Leaders
Baptist-Lutheran	9.5	16.1
Episcopal	23.1	3.0
Methodist	10.1	13.7
Presbyterian	14.5	6.0
"Protestant"*	10.0	6.0
"Miscellaneous"**	18.5	22.6

*"Protestant"--Those who stated they were Protestant, but failed to identify denomination.

**"Miscellaneous"--Those belonging to Evangelical United Brethren, Latter-Day Saints, Church of Christ, Congregational, Disciples of Christ.

era.⁵ Their assumption is that the "old shape" of American religion was basically Protestant. The "new shape" of American religion is not basically Protestant. The Year-book of American Churches for 1960 gives added weight, via statistics, to this assumption. The general population is 35.5 per cent Protestant, as compared to 22.8 per cent Roman Catholic. The picture drawn by the Roman Catholics that they are the minority religion in America is not as true today as it was some years ago.

No argument will be presented to the above assumption at this juncture. Chapter II discusses the role of the Protestant Church in shaping the religious life of America. However, this much needs to be said. The survey indicates that insofar as the business leader is concerned, he still prefers to identify his religious life with that of the Protestant Church. Chapter IV will discuss this identification on a regional basis. Chapter V will discuss it on a denominational basis.

The picture is somewhat different when one turns to the labor leader. Eighty-two and eight-tenths per cent of business leaders preferred the Protestant Church as compared to 5 per cent favoring the Roman Catholic Church. The labor leader still prefers the Protestant Church over

⁵Martin E. Marty, The New Shape of American Religion (New York: Harper & Brothers, 1959), p. 83.

the Roman Catholic Church, but by less of a margin. Sixty-four and nine-tenths per cent of the labor leaders prefer the Protestant Church as compared to 27.4 per cent favoring the Roman Catholic Church.

The noticeable difference here is between the 5 per cent of business leaders preferring the Roman Catholic Church as compared to 27.4 per cent of labor leaders preferring the Roman Catholic Church. The questionnaire used in this study was not designed to determine the reasons for this difference. The main concern was to measure and compare. One might conclude that the Roman Catholic Church has a more effective evangelism program concerning the labor leader. On the other hand, it may be that more persons already Roman Catholics become labor leaders. Insofar as the Roman Catholic Church includes a higher proportion of laborers in its membership this finding is to be expected.

Table 4 gives the statistical breakdown of Protestant preference for both business and labor leaders. Some of the questionnaires returned by both groups indicated that they did not take time to read beyond the word Protestant. The questionnaire asked for denomination. On the other hand, it could also be assumed that the group who answered "Protestant" simply meant that theirs was a general preference. Ten per cent of the business leaders

responded in this way, giving no indication of denominational preference. Six per cent of the labor leaders responded in the same manner.

It will be noticed in Table 4 that there are three categories in which some denominations had to be grouped. One such group, referred to as "Protestant," contains the responses of those men who failed to specify denomination. The other groups combine denominations which seem to have some ideological resemblance or which had too few responses to give a reliable score.

The significant differences, as indicated in Table 4, show up in the preferences made in the Presbyterian, Baptist and Lutheran, and Episcopal denominations. Fourteen and five-tenths per cent of the business leaders prefer the Presbyterian Church. The corresponding figure for the labor leader is only 6 per cent. The labor leader, on the other hand, preferring either a Baptist or Lutheran Church totals 16.1 per cent as compared to the business leader's 9.5 per cent. A real difference shows up in the preferences of the business leader for the Episcopal Church 23.1 per cent as compared to only 3.0 per cent for the labor leader. It will also be noticed that no single Protestant denomination claims as high a preference for the labor leader as does the Roman Catholic Church. On the other hand, the Roman Catholic Church falls behind almost

every Protestant denomination in terms of its claim upon the business leader. The Methodist Church has the largest single group of Protestant labor leaders through membership and preference than does any other denomination (13.7 per cent).

A recent study at the Boston University School of Theology indicates that "Methodists follow an occupational profile which shows a preponderance of professional men and women and managers as compared with the United States population."⁶ The survey indicates also that the Methodist Church is failing to reach the laboring class. No disagreement is indicated because of the survey under discussion. It should be pointed out, however, that Methodism has contacted the labor leader as well as other Protestant denominations. Perhaps if the labor leader could be better trained as a churchman, he might in turn realize his responsibilities as a churchman, and make a real contribution to the evangelization of the laboring class.

Another significant variation is found in the fact that 6 per cent of the business leaders claim membership or preference for a Jewish synagogue, whereas only 1.2 per cent of the labor leaders claim membership or preference

⁶Walter G. Muelder, "Reaching the Unchurched" (paper read at the Methodist Conference on Christian Education, Cincinnati, November, 1959).

for a synagogue. According to The Yearbook of American Churches for 1960, 3.4 per cent of the general population belong to, or prefer, a Jewish synagogue. Compare this figure, 3.4 per cent, with that of the Jewish business leader's synagogue preference 6.3 per cent, and it gives evidence that either the Jewish synagogue has done very well in its contacts with the Jewish business leader, or that a larger proportion of Jews are business leaders. When that figure (3.4 per cent) is compared with the Jewish labor leader membership or preference for synagogue figures (1.2 per cent), it is quite evident that either the synagogue has failed, even more so than most Protestant denominations, in contacting and enlisting for membership the labor leader, or that fewer Jews are available for or have been elected to labor leadership.

Data concerning regularity of church or synagogue attendance.

The statistical results to the question in this section are tabulated in Table 5.

This study reveals that the church and synagogue is in good contact with both groups. It also indicates that the church and synagogue is having such effect on their lives as reasonably regular attendance signifies.

The survey indicates that 43 per cent of those business leaders, replying attend church or synagogue once

TABLE 5

REGULARITY OF CHURCH OR SYNAGOGUE ATTENDANCE

	Business Leaders	Labor Leaders
Once a week or more	43.0	55.9
Twice monthly	13.1	10.8
About once a month	10.4	12.0
Several times a year	17.7	12.6
Only on Holy Day celebrations	1.4	9.6
Never	12.2	7.2
No answer	2.3	1.8

a week or more. The survey also revealed that 55 per cent of the labor leaders, replying, attend church or synagogue once a week or more.

It is interesting to compare the figures with a poll of civilian adults, announced December 30, 1958, by the American Institute of Public Opinion, Princeton, New Jersey, 49 per cent of the persons interviewed stated that they had attended church during the week preceding the interview.

It might also be interesting to compare them with a religious attendance poll conducted by the National Council of Churches.⁷ The average weekly religious attendance on the East Coast is 52 per cent. The average in the mid-West is 51 per cent. The average in the South is 53 per cent. The average in the West is 42 per cent.

It can be debated whether or not attendance at a worship service can be a criterion for measuring religious effect on persons. Regularity of attendance suggests some interest. It is assumed in this study that there must be at least a minor relationship between church or synagogue attendance and religious effect on the individual participant in such a venture.

⁷B. Y. Landis, The Yearbook of American Churches for 1959 (New York: National Council of Churches of Christ in the U.S.A., 1959), p. 297.

The preceding section gave evidence that the business leader preferred the Protestant Church over the Roman Catholic Church. This might partially explain the reason his attendance at worship services is not as frequent as that of the labor leader. The Roman Catholics have a better attendance record at worship services than do the Protestants. The Yearbook of American Churches for 1960 maintains that 74 per cent of Roman Catholics attend church once a week. The Protestant's average is 44 per cent.⁸ Be that as it may, the survey shows that both groups are in worship services with a fair degree of regularity.

The significance of this fact is not so surprising concerning the business leader. In America he has been the "sought after" person so far as the Protestant Church is concerned. Who can deny but that his expression of stewardship has helped to build institutions of benefit to mankind. Not only has he been "sought after" by the Protestant Church; the Protestant Church has been his strong ally in shaping the cultural, and economic outline of America. The above is more thoroughly discussed in Chapter II.

The significance is much more unexpected concerning the labor leader. He has not been the "sought after" man

⁸B. Y. Landis, The Yearbook of American Churches for 1960 (New York: National Council of Churches of Christ in the U.S.A., 1959), p. 282.

so far as the Protestant Church has been concerned. This was more true during the rise of the Industrial Revolution than it is today. He was opposed by the majority of Protestant leadership during the time when he was trying to organize the laboring class into effective unions.⁹ This opposition by the church has largely disappeared, excepting for some of the more "fundamental" groups.

Data regarding church or synagogue offices held

Table 6 gives the statistical breakdown of the replies to the question, "Which office, or offices, in a church or synagogue do you hold?"

On the preceding pages it was assumed that regularity of attendance at church or synagogue worship services indicated that religion had at least a marginal effect on the life of the participant in such a worship service. Acceptance of leadership responsibility in a particular church or synagogue would seem to indicate that the religious institution has a greater effect on the life of the worshiping person. If this is true, then the church and synagogue, according to the responses to this questionnaire, have effectively enlisted the worshiping business or labor leader. The survey indicates that both groups attend

⁹Henry F. May, The Protestant Churches and Industrial America (New York: Harper & Bros., 1949).

TABLE 6

CHURCH OR SYNAGOGUE OFFICES HELD

	Business Leaders	Labor Leaders
Steward	5.0	3.0
Deacon	5.9	4.8
Presbyter	2.7	0.6
President of Synagogue	0.5	0.0
Other	12.7	6.0
None	55.8	68.9
No Answer	18.6	16.8

church quite frequently, and that a good proportion of them accept leadership responsibilities. The business leader is almost twice as busy in his church or synagogue (25.6 per cent holding some office), as is the labor leader (14.3 per cent holding some office).

The score for the business leader indicates that while 76.9 per cent belong to some religious institution, 25.6 per cent of the same total group have assumed responsibility as leader in that religious institution. Simple arithmetic would reveal that one-third of those who are members hold some type of church or synagogue office.

The score for the labor leaders indicate that while 84.5 per cent belong to some religious institution, 14.3 per cent have assumed responsibility as leaders in the church or synagogue. One-sixth of those belonging therefore hold some office.

There are no statistics available whereby these figures can be compared. It would seem that, so far as the business leader is concerned, this is a very high percentage. And so far as the labor leader is concerned it would seem that this is at least average. So far as the writer is aware, only one-seventh of his present congregation hold some church office.

One of the conclusions to be drawn from this study is that the religious institution has been more effective

in enlisting the services of the business leader than those of the labor leader. There is some justification in appealing for the services of the business leader. His training and skill as a manager should work toward making him a top steward in the affairs of the church. Since the affairs of the church are patterned largely after the profile of America's business society, it is better to have officers who understand the functioning of such a society. The church, too, must maintain its status as an efficient organization.

Why have not even more business leaders accepted leadership positions? No one answer is to be found that will do justice to the question. A trained person is always in demand. His skill is recognized by other social institutions also. He must share such skill with other groups. He could very well feel that his religious life was finding meaningful expression in leading a fund drive for the local Y.M.C.A., for example. Perhaps the evangelistic task confronting the church and synagogue is not to concern itself primarily with reaching the unchurched outside the church, but rather to reach the unchurched within the church. If it did this, it would soon effectively reach those outside.

The church, according to the sample survey conducted, has had less success enlisting the services of the labor

leader. A mere 14.6 per cent replying maintained that they held some office in the church or synagogue. The majority of 68.9 per cent holds no office. Another 16.8 per cent failed to answer the question.

The questionnaire was not designed to determine the reason for this relative lack of church or synagogue offices held by labor leaders. The church, as represented by both Protestant and Roman Catholic groups, and the Synagogue, has probably felt that the labor leader had little to offer. Some rationalizations can be made for his lack of interest in church or synagogue office. He is a busy man working many hours longer per day and week than the craftsman or worker he represents. Some justification can also be found in that the labor leader's concern to create better "working conditions" for those he represents is to him, not alone success status, but an expression of religion. This assumption can be strengthened by his answer to question 7. He felt that "being of service" was his primary motivation for carrying on his job.

The business leader assumes more responsibility for leadership in his religious institution than does the labor leader. Yet the fact is, according to this survey, that neither group's training and skills are being adequately captured by the church or synagogue.

Data concerning religious motivation and its influence on the choice of position or job held

The question asked was, "To what extent was religious motivation (a feeling of serving God) a factor in the choice of your present position?" Table 7 gives the statistical account of the replies to this question.

The statistics in Table 7 reveal that over one-half (52.0 per cent) of the business leaders felt that religious motivation (a feeling of serving God) was not a prime factor in their vocational choices. Table 7 reveals, on the other hand, that 64.6 per cent of the labor leaders felt that religious motivation, as defined above, was a primary factor in the selection of their vocation.

It cannot be argued from such figures that the labor leader is more religious in terms of his choice of vocation, than is the business leader. At best, the figures only point in a direction. They indicate that religious motivation is thought of as being a prime factor in job selection for the labor leader. The business leader, at least 52 per cent of them, did not think of religious motivation as a prime factor in his job selection. In no way can the figures be construed to mean more than this. In this sense the figures somewhat favor the labor leader. Perhaps this can be explained if a comparison is made of their vocations. The labor leader is concerned primarily with persons. He

TABLE 7

RELIGIOUS MOTIVATION (A FEELING OF SERVING GOD) AS
FACTOR IN CHOICE OF PRESENT POSITION

	Business Leaders	Labor Leaders
Great extent	19.5	27.0
Some extent	28.5	37.6
None	46.6	27.0
No answer	5.4	8.4

represents a group, on whose behalf he is constantly seeking better working conditions, better wages, or improved social status. He is aware that as he lifts the living conditions of those within his own group, those on the outside are also favorably benefited. In this constant struggle to better the economic position of the laboring class he feels that he is serving a religious function. Obviously this is not true for a sizeable minority (35.4 per cent). It is true to some extent for 64.6 per cent of them.

On the other hand, the business leader is concerned primarily, and his first loyalty is to an operating system, not to persons or emotionally grounded concepts. This by no means relieves him of his responsibility for persons. But the religious implications of serving a system are not so clear. His contribution to persons comes as a by-product of his efficiency in making the system operate efficiently. His efficiency creates job opportunities, and consumer goods. Persons who function in this efficient system which has come about through the effort of the business leader have opportunity to raise their economic level and social status.

This may also indicate that the church has failed to interpret adequately the religious significance of business leadership as a vocation. The "social gospel" in

its preoccupation with the obvious plight of workers often neglected the less obvious dilemmas of management. Business men have often felt that the church was not sufficiently sympathetic to their situation. Perhaps they are right.

The labor leader, at least 64.7 per cent of them so far as the results of this survey are concerned, feel that religious motivation (a feeling of serving God) was instrumental in their choice of vocation. A study could well be made in this area. Why does the labor leader feel that he is motivated by religion more often than the business leader? Another interesting study might well be done concerning the "Protestant Ethic." Has it been taken over by the labor leader? Or, have both capitulated to the "social ethic" as William Whyte uses this term in The Organization Man?

It seems, however, from the results of this study that the church has a real opportunity to get a listening ear from both groups concerning a doctrine of vocation; if the church can spell this out in modern terms. While church leadership has not adequately done this, laymen themselves may bring resources to the task. The business or labor leader who has known real community in the fellowship of worship, teaching, and discipline is becoming equipped for whatever vocation he might choose. The church can help him to understand that he needs to witness in sacrifice and service, in the political arena and the day's work, in

office and home and church.

Data regarding importance of ideal in relation to job

The question asked was, "Which of the following ideals are important to you as reasons for carrying on your present job?" A summary of the statistical data for this area of study will be found in Tables 8 and 9. It will be noticed that a shift is made in scoring the data from using percentage figures to using a mean score. This is the mean of the ranks assigned by the respondents. The same method of scoring will also be used on questions 8, 9, and 11.

There is a mass of evidence in the literature of the past generation pointing to the emergence of a new American. He is, to put it in words of the social analyst, the product of a mass society. He is patternized, passive and pressurized. Such men as Karl Jaspers, José Ortega y Gasset, Paul Tillich, Karl Mannheim, George Orwell, and others have said for some time that he was on his way. Men like Erich Fromm, David Riesman, William Whyte, and others maintain that he arrived in America during the early 1950's.

The scope of this study is not extensive enough to include any attempt of analysis on the above. However, it would seem, from the data gathered by this survey, that business and labor leaders do not fit into the above category. Social analysts maintain that there are exceptions to this new mass produced American. Perhaps the business and

TABLE 8
IMPORTANCE OF IDEALS IN RELATION TO JOB

	Business Leaders	Labor Leaders
Personal satisfaction and attainment	1.8	2.3
Economic security	2.1	2.5
Being of service	2.3	1.7
Having a satisfactory social life	4.0	3.9
Serving God	2.7	2.2
If others, please state	.0	.0

TABLE 9
COMPARISONS IN ORDER OF IMPORTANCE OF IDEALS IN
RELATION TO JOB

Business Leaders' Choices	Labor Leaders' Choices
1. Personal satisfaction and attainment. 2. Economic security. 3. Being of service. 4. Serving God. 5. Having a satisfactory social life.	1. Being of service. 2. Serving God. 3. Personal satisfaction and attainment. 4. Economic security. 5. Having a satisfactory social life.

labor leader fit into this latter category. According to the data in this study, they fit more nearly into the rugged individualistic, "do-it-yourself" category of the nineteenth century American. However, it could be that they maintain an individualistic ideology, interpreting their conduct in such terms, while the actual patterns of their lives are compromised.

The data indicate that the business leader (Table 9) chooses his job because of the personal satisfaction it brings to him. The validity of his answer is supported by the results of investigations being made in the area of social psychology and industry. The following is one example:

Work is an essential part of a man's life since it is that aspect of his life which gives him status and binds him to society. Ordinarily men and women like their work, and at most periods of history have always done so. When they do not like it, the fault lies in the psychological and social conditions of the job rather than in the worker. Furthermore, work is a social activity.¹⁰

The business leader's second choice, as an ideal for carrying on his present job, was economic security. It would seem that this eliminates, in part at least, the false assumption that money is the sole, or even the most important, of several motives for work. The motive for work for

¹⁰J. A. C. Brown, The Social Psychology of Industry (Baltimore: Penguin Books Incorporated, 1959), p. 187.

the business leader cannot be assigned only to economic needs. Perhaps an important field of endeavor for the church is to help industry discover a method whereby the non-material rewards which industry has in its power to bestow (to feel useful or wanted, or to attain social status) can be given, and the resorts to bribes, threats, and gifts as motivation for increased work, can be reduced. The validity of the business leader's response is again given support by the industrial psychologist.

There are three types of motives for working:

- (1) The work may be done as an end in itself (i.e., as a craft).
- (2) It may be carried out willingly for values other than (a), but directly associated with the work situation (e.g., comradeship, status, power, and so on).
- (3) It may be carried out for genuinely extrinsic motives (e.g., for money to be used for a hobby, for the family, or for a chance of getting out of that particular job and setting up in business on one's own).¹¹

Evidently the first is the most satisfactory reason for working, the second although less satisfactory, is a quite adequate motive, and the third is the least satisfactory.¹²

The business leader's third choice, concerning important ideals and reasons for carrying on his job, was

¹¹Ibid., p. 206.

¹²Ibid.

"being of service." The mean score for this choice was 2.3. The fourth choice, "having a satisfactory social life," was considered considerably less important with a score of 4.0.

The results of the present study, however, indicate that the business leader does not fit the stereotype of the man in mass society. Daniel Bell makes the following observation, which is a familiar theme for many social scientists.

In a world of lonely crowds seeking individual distinction, where values are constantly translated into economics calculabilities, where in extreme situations shame and conscience can no longer restrain the most dreadful excesses of terror, the theory of the mass society seems a forceful, realistic description of contemporary society, an accurate reflection of the quality and feeling of modern life.¹³

If the business leader seems not to fit the above category, the labor leader is even further removed from it. His first choice as an ideal for carrying on his present job was "being of service." This was the third choice for the business leader. His second choice was, "personal satisfaction and attainment." This was first for the business leader. His fourth choice was, "economic security." This was second choice for the business leader. The fifth choice for both groups was, "having a satisfactory social life."

¹³Daniel Bell, "The Theory of Mass Society," Commentary (July, 1956), 60.

The validity of the labor leader's answers can be verified, so it seems, by reference to his answers in questions 6 and 8. Question 6 was, "To what extent was religious motivation (a feeling of serving God) a factor in the choice of your present position?" Sixty-four and four-tenths per cent of them replied that religious motivation was an important factor in the choosing of a vocation. In question 8 the question was, "Which of the following religious ideas do you consider important for your own life?" The selection made by the majority was, "The relation of men to one another is part of their relation to God."

A question can be raised concerning the above material. Is this not the group imposed norm for the labor leader? Is not this what he is expected to say by his own group, especially if he is talking to the general public? Is this a difference to be expected between the leadership of high status and of low status groups? Is this not a natural difference between those who have already achieved the values their society considers important and those who have not achieved such? It would seem that there would be a different response from those groups who now enjoy relative affluence, and from those who head more disadvantaged groups. On the other hand, some of these same questions could be directed toward the business leaders' responses.

The only safeguard that could be applied by the

questionnaire, in order to eliminate a response that was false rather than factual, was anonymity. It is doubtful that this was a sufficient safeguard. After all the questions and doubts have been raised, however, there is still a strong probability that this finding is significant. If the responses from both groups are discounted to the maximum, there remains still the indication that the labor leader's ideals for carrying on his present job are more socially and religiously oriented than those of the business leader.

Data concerning the importance of religious ideas

The statistical data concerning the answers to the question, "Which of the following religious ideas do you consider important for your own life?" will be found in Table 10. A mean score is used for scoring this data.

It is important to notice that the business leader and the labor leader show no significant differentiation in their answer to these questions. The number one choice for both, as an important religious ideal for their own lives was, "The relations of men to one another is part of their relation to God." Table 10 lists the other choices, indicating also the similarity in order assigned.

Just what do the four positions in this statement mean, and what does the ranking given them mean? It seems that: (1) both business and labor leaders show some

TABLE 10
IMPORTANCE OF RELIGIOUS IDEAS FOR PERSONAL LIFE

	Business Leaders	Labor Leaders
The relations of men to one another is part of their relation to God.	1.6	1.6
The relations of man to God is an individual matter.	2.1	2.2
Good relations between man and man is the best religion.	2.2	2.4
We ought to serve God primarily to attain personal salvation.	2.3	2.3

religious maturity here, subordinating (though not by a great differential) the two most objectionable statements from the standpoint of a critical biblical theology, (2) group relations as part of the meaning of religion is emphasized. This, too, may be sound. Or does this indicate some tendency to incorporate the "groupness" ideal of contemporary culture into the religious ideal? It would seem that the responses to this question indicate some religious maturity, but that not too much should be made of the matter because of the difficulty of knowing what these statements meant to the respondents. An area for further study would be the rationalizations and justifications for this ranking of choices.

These leaders affirm, that the most important religious ideal for conducting the affairs of their own lives is one that has been held constantly in the front of religious thought for many years: "The relations of men to one another is part of their relation to God." They are not primarily humanists (2.2 business leaders; 2.4 labor leaders) affirming, "Good relations between man and man is the best religion." Nor are they religious isolationists (2.3 business leaders; 2.3 labor leaders) saying, "We ought to serve God primarily to attain personal salvation." They are primarily socially oriented theists.

The material presented above does not mean that

there is evidence pointing to a high correlation between ideology and performance. The material in section three of this study (opinions of business and labor leaders concerning the social and economic role of church or synagogue, and minister or rabbi) shows that the correlation varies.

A recent study at the University of Chicago attempts to show the casual relationship between ideology and performance, concerning the business leader.¹⁴ The results indicate that the ideological creed, held because of its therapeutic value in relationship to strain and stress, will give away before the economic creed.

The results of this study reveal that both business leader and labor leader have an ideological creed. It would seem that the church and synagogue has been somewhat successful in its communication. If there is a low correlation between ideal and performance, and there seems to be, then perhaps one of the unfinished tasks of the church and synagogue education program is to put into the hands of business and labor leaders resources and methods for making the ideological creed become the motivating factor for performance.

Data regarding importance of affiliation with church or synagogue

The statistical response to the question, "If

¹⁴Alvin Pitcher, "The Significance of the American Business Creed For the Churches," The Journal of Religion (January, 1959), 16-17.

religious affiliation with the church or synagogue is important, why? Which of the following ideals most nearly expresses its importance?" will be found in Table 11. A mean score is used.

The results of the survey indicate that the business leader and the labor leader consider personal needs as the most important reasons for their affiliation with church or synagogue. It will be noticed (Table 11) that the first choice for both groups was, "It promotes personal religious experience." There is no important difference in their scores. The business leader's score is 1.70. The labor leader's score is 1.80. Their second choice, and this still in the realm of personal needs, was, "It is helpful to the unity of the family." Their score on this was the same for both groups--2.0. Their third choice seems to move both groups outside the area of personal needs. The choice was, "It stimulates the solution of social problems." The business leader's score was 2.09. The labor leader's score was 2.02. Yet it could be debated whether or not this third choice actually moves them out of the realm of personal needs. It could be argued that it is very important, for personal reasons, to have a society living in harmonious relationships.

It is interesting to note that neither the business leader nor the labor leader affiliates with a church or

TABLE 11
REASONS FOR IMPORTANCE OF CHURCH OR
SYNAGOGUE AFFILIATION

	Business Leaders	Labor Leaders
It promotes personal religious experience	1.70	1.80
It is most helpful to the unity of the family	2.0	2.0
It stimulates the solution of social problems	2.09	2.02
It broadens social life	3.6	3.5
It is good business	3.92	3.68
If others, please state	.0	.0

synagogue primarily because "it broadens social life." The score for both groups, and it is a low score showing evidently little interest, is about the same (3.6 for the business leader, 3.5 for the labor leader). Evidently these men are not too much interested, at least on the conscious level, in more social life through their church affiliation. Perhaps the church, which is fortunate enough to have a good percentage of either of these groups within its fellowship, ought not to feel too disappointed when these men do not take part in their social activities. Evidently their need for social activity is met through their vocational or extra-ecclesiastical relationships.

The results of the survey also indicate that these men do not affiliate with a church or synagogue because they feel "it is good business." At least they are not willing to admit that this interest is their motivation, which is one way of saying that they regard it as an inadequate motive. The business leaders' score is 3.92. The labor leaders' score is 3.68.

Again the answers to this question suggest a high degree of religious sensitivity in both groups. The three reasons which religious leaders would probably rank first, are also given this position by business and labor leaders.

Results previously presented indicate that the business leader and labor leaders are, to a great extent,

affiliated, as members, with a church or synagogue, and both groups attend religious services quite frequently. It now appears that he belongs and attends because primarily it fills at least two personal needs, and perhaps three: (1) It promotes personal religious experience, (2) it is most helpful to the unity of the family, and (3) it stimulates the solution of social problems.

It could be said that if the questionnaire had listed different multiple choices, then most likely because of time, these men would have made different choices than the questionnaire spelled out for them, thus altering the results and the interpretation of the results. The questionnaire allowed for this error by listing as the sixth multiple choice, "If others, please state." Not one questionnaire was returned indicating such a choice.

The selection by both groups of the first two of these as the most important reasons for affiliation with a church or synagogue, comes as no surprise. The individual concerns and needs of persons usually get primary consideration. Even the religiously oriented person cannot escape the motivating drive behind such demands.

James Bissett Pratt underscores the reason for choice number one.

The God idea which most persons carry around with them and live by is to be described not only in terms of imagination and conception but in terms of human

need. The dominant feature in most religious people's working idea of God is practical rather than theoretical, and it is to be found not in what God is conceived to be but in what He is relied upon to do. Professor Lenka, writes in an oft-quoted passage: "The truth of the matter may be put this way: God is not known, He is not understood; He is used--used a good deal and with an admirable disregard of logical consistency, sometimes as meat purveyor, sometimes as moral support, sometimes as friend, sometimes as an object of love."

That the idea of God contains, thus, a large "pragmatic" element is undeniable. And in this it is by no means unique. The same is true of most ideas.¹⁵

The third choice by both groups, "It stimulates the solution of social problems," may be related to the rather widespread feeling among church leaders that no major guidance or leadership has been given the laity in the areas of social responsibility by the minister or other agencies of the church. Perhaps there has been more effective guidance in social responsibility by the church and minister than church leaders had thought. Whether or not this is true is beyond the scope of this study. The survey indicates that the business and labor leader feels that affiliation with the church or synagogue is of real importance because it stimulates the solution of social problems. An important study could be made to determine the rationalizations and justifications for this choice. Data still to be

¹⁵James Bissett Pratt, The Religious Consciousness: A Psychological Study (New York: Macmillan Company, 1948), p. 206.

presented in the present study have some bearing on this problem.

Data regarding the influence of prayer on the conduct of the job

The question asked was, "Do you feel that prayer has a constructive influence on the way you conduct your job?" The statistical results of this section of the survey will be found in Table 12. A percentage score is used.

TABLE 12
INFLUENCE OF PRAYER ON CONDUCT OF JOB

	Business Leaders	Labor Leaders
Usually	56.6	63.5
Sometimes	25.8	21.6
Never	13.1	7.8
No answer	4.52	7.19

Interesting studies have been made on the reasons people give for their resort to prayer. The conclusions reached are outside the scope of this study. It is interesting to note, however, that just as most people in America claim to be religious, so they claim also to be "pray-ers." The business leader and labor leader seem to fit in this category of "pray-ers." A cursory look at their replies on this questionnaire (Table 12) reveals such. Even more

important is that both groups feel that prayer is of value to them in the conduct of their jobs. The business leader does not feel as strongly about this matter as does the labor leader. Most business leaders (56.6) feel that usually prayer helps in the conduct of his job relationships. Slightly more labor leaders (63.5) feel that usually prayer helps in their job relationships. Smaller groups (25.8 of business leaders and 21.6 of labor leaders) feel that sometimes prayer helps on the job. There is a noticeable difference in their response to the category, "never." The business leader response (13.1 per cent) to this category was almost double that of the labor leader (7.8 per cent). However, the distance is closed rapidly by the fact that only 4.5 per cent of the business leaders failed to answer the question, whereas 7.1 per cent of the labor leaders failed to answer the question. On the whole, therefore, there is little noticeable difference concerning their scoring on this particular question.

Sociologists who are continually making statistical studies correctly remind us that a multiple choice questionnaire with such categories as "usually," "sometimes," "never," will elicit responses that are, to put it mildly, dubious. When one adds to this the peculiar difficulties of questionnaires on religion, the statistics gathered are of limited worth.

It would seem, however, that at least two things can be done with the data in this section of the questionnaire. (1) They can be compared with other data in the questionnaire, to validate the reliability of the responses. (2) They suggest that the educational program of the church should aim to put real content into the prayer life of these men. They apparently feel significant readiness to find reality in prayer, whatever their present use of the method may be.

A quick reference to question number two (Table 2) in the questionnaire reveals that 76.9 per cent of the business leaders belong to some church or synagogue in America. It also reveals that 84.5 per cent of the labor leaders belong to some church or synagogue in America. A cursory glance at question number four (Table 5) reveals that 66.5 per cent of the business leaders attends church at least once a month. It also reveals that 78.7 per cent of the labor leaders attends church at least once a month. A glance at question six reveals (Table 7) that 48 per cent of the business leaders felt that religious motivation (a feeling of serving God) was a prime factor in the selection of their present position. It also reveals that 64.7 per cent of the labor leaders felt that religious motivation was a prime factor in the choice of their present position. A look at question eight (Tables 8 and 9) reveals that both

groups selected as the most important religious ideal for their own lives, "The relation of men to one another is part of their relation to God." It would seem more likely then, that when these men say that "usually" and "sometimes" prayer has a constructive influence on the way they conduct their jobs, they mean just that. The survey suggests that they do pray, and that prayer helps in the conduct of their job. As the church proposes programs of training to help these men better understand how they can give expression to their Christian witness within the areas and relationship of their respective vocations, prayer is most certainly not the only instrument that can be used, though it may well give nourishment to such other instruments as sacrifice and service.

Data concerning most helpful prayer periods

The question asked was, "If prayer is important, which of the following prayer periods is most helpful." The statistical data concerning the answers to the question in this section will be found in Table 13.

It is important to notice that neither the business leader nor labor leader made a first choice based on a particular need as was done in question 9. In this question he was given opportunity to follow the pattern set in selecting the choices in question 9. The normal pattern would have been, if he had followed the precedent in

TABLE 13
IMPORTANCE OF PRAYER PERIODS

Business Leaders		Labor Leaders	
As a daily practice	1.5	As a daily practice	1.4
Before making vital decisions	2.4	Before making vital decisions	2.2
In the church or synagogue as an act of worship	2.6	In the church or synagogue as an act of worship	2.6
Whenever one thinks about it	2.7	When under great emotional strain	2.9
When under great emotional strain	2.8	Whenever one thinks about it	3.2

question 9, to select the statements, "Before making vital decisions" or "When under great emotional strain." Such was not the case. The number one choice for both groups was, "As a daily practice." While it can be argued that this is well within the realm of personal need, it is not the most explicit statement of such need. Both groups apparently refused to place a particular personal need ahead of a general attitude about prayer.

The second choice for both groups was, "Before making vital decisions." At this juncture both groups place as secondary in importance concerning prayer time a direct personal need. They both move out of this area again in selecting their third choice, "In the church or synagogue as an act of worship." This is an expression of an objective worship experience. It is interesting to note that the fourth choice for the labor leader moves him back into the realm of a particular personal need, he chose, "When under great emotional strain." This was the fifth choice for the business leader. The business leaders' fourth choice was, "Whenever one thinks about it." This was the last choice for the labor leader, and received the lowest score.

The important aspect concerning the pattern of choices made in this question is that it is consistent with what is commonly known about the primary reason for prayer. People pray because they have needs. Prayer will aid them

to get what they need, or else they cannot help expressing their needs in some prayer form. By and large, and especially among the more intelligent, the appeal is for "spiritual blessing" (as a daily practice). The "material blessings" and particular personal need (before making vital decisions) play a secondary role. Exceptions to this can be made for times of crisis. But at normal times the blessings asked for seem to be of a general and spiritual sort. It could be said that this is a rather low view of prayer. It may be the one commonly held, but there is little here of the "saints'" response to the love of God, or of objective worship.

However, it would seem that the suggestion made in the comments to the last question, that church leaders concentrate on the development of the prayer life of these men if they want to stimulate Christian social action, is well taken. The results of this survey indicate that the majority of these men are "pray-ers," and most of them suggest that it is done "as a daily practice."

The above suggestion gave impetus to further research on the matter of prayer and social responsibility. It might be of interest to note that little is written about the matter. The International Index was examined to determine if something had been said about the subject. In the religious periodicals published since 1940 one article

appeared. One article was written in 1953, and it appeared in the journal, Religion in Life. It was written by G. C. Vincent, and its title was, "Can Strong Men Pray?"

Walter Rauschenbush does more with the matter than does anyone else within the present writer's knowledge.¹⁶ Almost everyone who works within the area of Christianity and the social order is aware of his emphasis upon the social meaning of the Lord's Prayer. He says in one instance,

Prayer ought to be a keen realization of our fellows, and not a forgetfulness of the world. A religion which realizes in God the bond that binds all men together can create the men who will knit the social order together as an organized brotherhood.¹⁷

Opinions Concerning Role of Church or Synagogue in Cultural Affairs

This section of the questionnaire was designed to obtain responses, from business and labor leaders concerning certain types of political, economic and social activity, in which the churches or synagogue, and minister, priest, or rabbi might engage. The section was headed "From the following statements, check the areas with which you agree," and the percentage figures quoted here are the

¹⁶B. Y. Landis, A Rauschenbush Reader (New York: Harper and Brothers, 1959).

¹⁷Ibid., p. 67.

percentages of positive responses to the various statements.

Before getting to these statements and the responses to them, it might be important to suggest just how the statements were prepared. The statements were formulated from pronouncements made by the World Council of Churches in their meetings at Oxford in 1937,¹⁸ and at Evanston in 1954.¹⁹ This selection represents, therefore, if not a liberal view, at least a moderate view of the role of the church and minister in political, economic, and social matters. The objection can be made that this arbitrary selection leaves out of consideration the pronouncements of the Roman Catholic Church and of Jewish groups. Consequently, the survey cannot reflect the role that the church, synagogue, priest, and rabbi should play in social affairs, as determined by men who belong to their faiths. This was given consideration, but it was decided that the statements were of such general nature that they would include all three groups--Protestant, Roman Catholic, and Jewish. The statements deal with many issues which Roman Catholic and Jewish groups also face and on which those groups also would be expected to form opinions.

¹⁸J. H. Oldham, The Oxford Conference: An Official Report (New York: Willet, Clark & Co., 1937).

¹⁹The Christian Hope and the Task of the Church (New York: Harper and Brothers, 1954).

No assumption is made here as to which opinion is most consistent with high religious insight. The intent of the study is in differences between vocational groups about the meaning of their religious faith.

It might be argued that there are differences in the vocations of the business leader and the labor leader. Alvin Pitcher of the Federated Theological Faculty at the University of Chicago gives a valuable insight into the life and vocation of a business leader. He says,

The tendency of the businessman to oppose social change can be understood as due to the strains imposed by the necessity always to be changing and seeking new methods, products and customers in his own business. The insecurities and the sheer physical effort involved in keeping up with change in his business cause the businessman to look for respite, security, continuity, and stability in other institutions. Or the vehement defense of the symbol "competition," in spite of the fact that competition creates insecurities and problems, is explained in part as a response to the strains of the businessman's role. He needs to relieve himself of responsibility in the face of the necessity to ignore generally what happens to colleagues, competitors, and their families. Also, he needs an outlet for guilt caused by ambivalent feelings and practices in the face of temptation to reduce competition.²⁰

The labor leader is not completely divorced from strains and tensions. The energy he expends in the affairs of persons and their work-world would probably be as great as that of the business leader. It is energy, however,

²⁰Pitcher, op. cit., p. 16.

channeled into the affairs of people, instead of the efficient operation of a business. By the very nature of its drive and intent, it is bound then to be different. George Meany, a labor leader, and president of the A.F.L.-C.I.O., states the aims of the trade union movement:

Our organization functions primarily in the economic field. Its first purpose is to obtain higher wages and better working conditions for the workers of this country.

Man does not live by bread alone, nor has labor restricted its activities to the economic sphere. Years ago the trade union movement realized that in our complex society a truly democratic government must assume certain responsibilities for economic, social and political justice. Thus, labor pioneered in the field of social legislation.²¹

During the period of the growth of labor organizations in the United States, the dynamic of labor in greater social welfare often contrasted with the interests of business in conserving the values of an existing philosophy. It has frequently been observed that this often led to a closer correspondence between the positions of labor and religious leaders than between those of business and religious leaders. This was never entirely true, however, and certainly in our "affluent society" we are entering into an historical period which is significantly different. For example, the concern of labor in conserving gains important

²¹George Meany, "Editorial," A.F.L.-C.I.O. American Federationist, 64 (1957), 3.

to its limited group interests has often been apparent, while modern business leaders have often exhibited a strong interest in wider diversions of human welfare. Responses to this questionnaire should illuminate our understanding of an important new era in social relationship.

The statistical data for this section of the questionnaire will be found in Table 14. A percentage score is used. A percentage score that falls below 50 per cent will be regarded as a negative answer, or as indicating group disagreement with the statement. A percentage score above 50 per cent will be regarded as a positive answer, or as indicating majority agreement with the statement. It can probably be assumed that only scores in the lower quartile (25 per cent or less), or in the upper quartile (75 per cent or more) can be measured as showing real negative or positive conviction. The scores closer to the 50 per cent mark, in all probability, show a lack of interest or a widespread disagreement rather than any real feeling on this matter.

The church or synagogue is under obligation to secure the best possible social and economic organization

It would seem, from the results of the responses to this statement, that neither group is agreed that the church or synagogue is under obligation to secure the best possible social and economic order. The business leader

TABLE 14

OPINIONS OF BUSINESS AND LABOR LEADERS CONCERNING THE
ROLE OF THE CHURCH IN SOCIAL, POLITICAL, AND
ECONOMIC MATTERS

	Percentage of Business Leaders expressing Agreement	Percentage of Labor Leaders expressing Agreement
The church (synagogue) is under obligation to secure the best possible social and economic organization	34.6	44.3
The church (synagogue) should not identify any particular social system with the will of God	53.6	35.9
The church (synagogue) should condemn and seek to rectify all social and economic systems which give one man undue advantage over others	39.1	56.9
The church (synagogue) should condemn and seek to rectify the motives of monetary gain as the dominant factor in the lives of men	32.7	56.3

TABLE 14 (cont'd)

	Percentage of Business Leaders expressing Agreement	Percentage of Labor Leaders expressing Agreement
The church (synagogue) should condemn and seek to rectify any social and economic system that allows groups or individuals to wield power without being responsible to any organ of society	50.5	61.7
The church (synagogue) should assert emphat- ically and seek to guide people into ac- cepting the idea that the relations of men to one another are part of their relations to God	86.8	84.4
The church (synagogue) should insist that religion can best be worked out within the framework of the free enterprise system	49.6	45.1
The church (synagogue) should insist that every child and youth must have opportunities for education, unsegre- gated because of race or class	46.4	74.3

TABLE 14 (cont'd)

	Percentage of Business Leaders expressing Agreement	Percentage of Labor Leaders expressing Agreement
The church (synagogue) should support Federal Aid to public education as the best means of guaranteeing full edu- cation opportunity to all children	17.7	58.7
The church (synagogue) should insist that the workingman, whether in field or factory, is entitled to a recog- nized voice in the de- cisions which affect his welfare as a worker	37.3	85.1
The church (synagogue) can best do this by supporting free collective bargaining between unions and management	19.1	79.6

is less concerned about this than the labor leader. Only 34.6 per cent of the business leaders felt that the church ought to be engaging in such activity. The labor leaders' score was somewhat higher--44.3 per cent.

Respondents may have been impressed by the phrase "obligation to secure" and may have been rejecting only certain forms of social and economic activity by the church. Or this may mean that neither group feels that one of the major roles of the church is social and economic improvement. This could mean several things. It could mean that neither group especially wants the church to get involved in matters where they are not technically informed. It could mean that the church is so disorganized, without any noticeable sense of unity, that they feel the church would have little to contribute that would help. If the church can find no common ethos for itself, how could it hope to do so for the economic order?

Taking into account also replies to other questions, the reason for the negative score on this statement can probably be laid to the fact that both groups consider the role of the church in social affairs as being in certain respects limited and subordinate. In replying to question 9 evidently both groups feel that the church's primary role is that of the development of the individual's personal religious life.

"Speaking generally of the church around the world," said the Evanston Assembly of the World Council of Churches, "it is now more widely accepted than in the past that the Christian ought to be concerned with social issues and that the guidance of Christian thinking in relation to them ought to be one of the central concerns of the church."²²

The assembly went on to say that even though the above might be true, in actual practice the rank and file of Christians are not actively concerned with the contribution the church might make in the development of a responsible society. Insofar as the results of this survey are concerned, the business and labor leader, in the main, fit into this category.

The replies to statement 6 indicate a greater readiness to see the social function of the church in general rather than in specific terms. The replies to statement 5 indicate a readiness to have the church act against the most obvious and widely recognized evils. The results with regard to statement 2 indicate that the group sharing the strongest interest in church action for social reform, that is, labor leaders, have not rooted their convictions in any high degree of theological sophistication.

²²The Christian Hope and the Task of the Church,
p. 10.

All of this evidence suggests a view of the social role of the church as restricted and secondary. Theological leaders have a long way to go in integrating the meaning of the church and of the relationship of religion and culture.

The church or synagogue should not identify any particular social system with the will of God

It would seem doubtful that any considerable body of Christian theological leaders would identify Christianity with any economic system. If the results of the data obtained from the labor leaders are valid, they indicate that the larger majority of them would identify the church or synagogue with some social system. It is impossible to determine from this survey with which system they would identify it. Only 35.9 per cent of these men said the church should not identify the church with some social system. That would mean then, so it seems, that the other 64.1 per cent would identify the church with some social system. On the other hand, it could indicate that they were not sure just what the question was asking. They may not have been aware of the real issue involved here.

The business man, surprisingly enough, did not show any substantial agreement on this question. This group is about evenly divided on the matter. Some 53.6 per cent of them agreed with the statement that the church or synagogue should not identify any social system with the will of God.

The rest (46.4 per cent) either agreed that it would be satisfactory to do so, or were not clear as to the question.

Whatever might be the conclusions to be drawn from the response to this statement, one thing seems certain. The church has yet to convince these men that the church should stand over man's social institutions in order that it might judge his systems in the light of its gospel. If the majority of these men are religious men and church members, and the evidence indicates that they are, then it would seem that a much larger majority in both groups should have agreed with the statement. The labor leader seems to be less informed about the matter than does the business leader. Neither group seems to have accepted the full meaning of the sovereignty of God or the nature of the church.

The church or synagogue should condemn and seek to rectify all social and economic systems which give one man undue advantage over others

The results of the survey indicate that the above statement formulated out of World Council of Churches statements, has little significance so far as these men are concerned. The business leader's positive response to this was 39.1 per cent. He does not agree that the church or synagogue is under obligation to function in such a role. The labor leader is much more positive about the statement. His positive response was 56.9 per cent.

Although he is more in favor of this than the business leader (by 17.8 per cent) it in no sense of the term means that he is too enthusiastic about it. So far as this study is concerned it would seem that both groups are somewhat divided about the matter. It is not a matter of real group conviction.

Their apathy is not alone peculiar to them. The Evanston Report says:

Speaking generally, it appears that the rank and file of Christians here are not actively concerned with the contribution to be made by the Christian faith and ethics in the development of the free and responsible society. Many are not even aware of the issues. Some are opposed on principle to the church's taking any responsibility in the wider community because they feel that her concern is wholly with the spiritual life of her members and with strictly ecclesiastical matters.²³

Labor leaders in general probably would say that they are working diligently to bring about the condition of which the statement speaks. David J. McDonald, president of the United Steelworkers of America, said: "It is largely our task to preserve the freedom of the individual and make equality of man a living reality in every corner of the nation."²⁴ The labor leader is going about the task,

²³Ibid., p. 10.

²⁴David J. McDonald, "Labor's Long Range Objectives" (paper read at the American Management Association, General Conference, San Francisco, California, January 25, 1956).

but evidently feels that the church would not or should not make much contribution to his efforts.

The survey indicates that the business leader is opposed to the church getting involved in such affairs. Evidently he has not as yet subscribed in any really significant way to the idea that the church should seek an economy that would reflect principles announced by the church. Their reaction to statement 7, which might be regarded as expressing a good more in accord with prevailing business philosophy, would seem to strengthen their general reluctance to involve the church.

The church or synagogue should condemn and seek to rectify the motives of monetary gain as the dominant factor in the lives of men

The above statement does not strike a responsive chord in the thinking of the majority of business leaders so far as evidence from their responses is indicated. A minority (32.7 per cent) voted for this ideal, and this is their third lowest score in this section.

The labor leader is more in accord with the statement. His positive score was 56.9 per cent. Although this score is 24.2 per cent larger than that of the business leaders, even labor leaders as a group do not have a high consensus on this matter.

The church has been quick to condemn the acquisitive motive. So it should. Along with criticism, however,

there is need to offer adequate substitutes. The business leader and the labor leader need to be encouraged by the church to follow up studies by social psychologists that indicate that motives of a non-economic sort, such as group solidarity or social approval, may be more important for industrial efficiency than economic motives. It needs to confess also that, as yet, it has found no adequate substitute, except a loose interpretation of "stewardship," that will serve as an adequate incentive for investment in new institutions, which will not be operated primarily for a profit. The church needs to face more realistically the relationship between its more ultimate judgments and the existing ethical immaturity of individuals.

The church or synagogue should condemn and seek to rectify any social and economic system that allows groups or individuals to wield power without being responsible to any organ of society

The replies to this statement move both groups above the positive scoring line, though business leaders at 50.5 per cent went little beyond an even split. The labor leaders' positive response was 61.7 per cent.

An interesting study could be set up to determine just why the business leader and labor leader agree, even to this extent, that no economic group should have unbridled power, without being responsible to some segment of society. No doubt there are many factors which may have

entered into this view, such as recent social experience, a more widespread acceptance of government controls, or a more intelligent citizenry with respect to the nature of group life. It would be encouraging to church leaders if one of the factors influencing agreement with the statement above could have been of a moral nature. Perhaps it was. There is much room for doubt.

Many persons watched with growing interest the Senate investigations of racketeering in the trade union movement. Approval was given by the majority for elimination of such officials who had proven traitors to their trust. The A.F.L.-C.I.O. was quick to act on this matter. They gave full cooperation to the investigations. But more, they took steps on their own to "clean house" of individuals and organizations who had proven faithless to the ideals and laws of the trade union movement. It is hoped that such a move was given impetus not alone because part of this organization was caught, but also, because the trade union movement felt a moral obligation to be responsible to the larger society. It can be hoped, that the investigations that are being currently conducted by the Senate antitrust committee will elicit declaration of moral responsibility to the larger society by business leaders. It may be that just half of the business leaders feel such responsibility will not be enough to carry the day, so far as a declaration of moral responsibility is

concerned.

The church or synagogue should assert emphatically and seek to guide people into accepting the idea that the relations of men to one another are part of their relations to God

It will be noticed (Table 14) that both groups make their highest score on the above statement. The business leaders' score was 86.8 per cent in favor of the statement. The labor leaders' score was 84.4 per cent in favor of the statement. In section II question 8 of this study (religious motivation), the question was asked, "Which of the religious ideals do you consider important for your own life?" Both groups chose, "The relations of men to one another is part of their relation to God." The question was re-stated as a proposition in this section of the questionnaire. Both groups select it as an important personal religious ideal. Both groups feel that the church and synagogue should guide people into accepting such an idea.

The results of this study indicate that the church has not to any great extent convinced the business leader that such things as they suggest in making ideology match performance are worthy of acceptance. A study of Table 12 suggests that their ideas, whatever they are, are far different from those of church or synagogue. The figures substantiate the following statement from the Evanston report of the World Council of Churches:

The outstanding difference between the conception of social responsibility held by businessmen and that

implicit in Protestant pronouncements on economic affairs is the attitude toward the capitalist system itself. The businessman, accepting it as inherently desirable, may see the need only of a more persuasive "selling job," whereas Protestant thinkers are likely to be much more skeptical of capitalism undiluted. The idea of the "mixed economy" with large measures of social control and social ownership, seems much more acceptable to Protestant thinkers than to businessmen.²⁵

The study indicates (Table 14) that the labor leader shows a higher correlation between ideology and performance, according to Protestant pronouncements. This does not mean that he has arrived at such a position because of church influence. It means that he agrees that the role of the church ought to include such things as mentioned in the five statements prior to this one. It would seem, from the results of this study, that the Protestant Church, if it ever decided to take a really active role in producing a responsible society, would find a closer working ally in the labor leader than it would in the business leader. But if the scores in the preceding five statements are any indication, he, at best, is only an apathetic ally. It must be pointed out, however, that the church or labor leader might not have the correct word in such matters. The business leader might well have better projects in mind that would more nearly produce a

²⁵Ibid., p. 26.

responsible society than such methods as advocated by the church or labor leader. If so, he ought to present them.

On the positive side it would seem that the church is not without hope. An ideology which declares quite positively that "the church or synagogue should assert emphatically and seek to guide people into accepting the idea that the relation of men to one another are part of their relation to God," is a good starting point. If the church can construct its education program in such a way as to capture this ideology, and spell out the relationship in practical affairs of the market-place, perhaps it can be instrumental in building a responsible society more in line with its pronouncements.

The church or synagogue should insist that religion can best be worked out within the framework of the free enterprise system

The results of the study indicate that neither the business leader or labor leader feel that the above is true. It must be noted also that this was a negative phrasing of the position reflected in church pronouncements. The Evanston Report is emphatic in declaring that the church can neither support "economic individualism or economic collectivism" as an ultimate economic goal. Therefore, a low percentage favoring the statement would indicate group agreement with the church position.

The scoring is close to the 50 per cent mark. The

business leaders' positive score was 49.6 per cent. Their group is about equally divided on the matter. The labor leaders' positive score was 45.1 per cent, indicating also an approximately equal division.

The results point up an interesting phenomenon. The business leader, who almost constantly voted against the church taking an active role (Table 14, first five statements) in bringing about a responsible society, also did not substantially endorse the idea that the church ought to cultivate the economic system on which he has been reared. It has been stated that the mean age of the business leaders replying is 55. By and large they were brought up on the "free enterprise" diet. Their score here, in view of their apparent thinking on the first five statements, should have been much higher. It would seem that they are in a somewhat fluid state of thinking. On the one hand they do not want the church to take part in securing "the best possible social and economic organization." On the other hand, they do not want the church to take up arms for a system that, although fast changing, still spells out for them a practical way to operate within their economic community.

The labor leader who agreed most consistently with the church pronouncements concerning the role of the church in economic, political, and social affairs had a lower

score for this than the business leader. If he had been consistent with his declarations in the first five pronouncements, his score against such a statement should have been much higher.

It would seem that both groups have, along with many others, come to an impasse in their thinking concerning the correct role of religion in a highly competitive society. The competitive system has been the practical solution for releasing and developing the creative faculties of men in these relationships. They are evidently aware of its shortcomings, as many are, but have no other practical solution. Herein lies another difficult task for the church. It needs to help these men to discover an instrument which will keep alive the dynamic urge in people, and at the same time serve better ends than the competitive system.

The church or synagogue should insist that every child and youth must have opportunities for education, unsegregated because of race or class

This statement was presented in order to determine reactions on an important current issue lying outside the realm of economic matters. The business leaders' positive score was 46.4 per cent. The business leaders are about evenly divided on the matter. The labor leaders' positive score was 74.3 per cent. The difference between the two groups is 27.9 per cent. The results indicate that the

labor leaders seem to be more interested in unsegregated education than do the business leaders. The questionnaire was not constructed to investigate the reasons for supporting such a position.

The church or synagogue should support federal aid to public education as the best means of guaranteeing full educational opportunity for all

The business leaders' positive score in favor of this statement drops lower here than at any other place in the entire questionnaire. Their score was 17.7 per cent. Their negative score, which means that the group is in violent opposition to the statement, was 82.3 per cent. The labor leaders' score (58.7), although not as high as in the statement above, is nevertheless indicative of the fact, that they think federal aid is one of the ways better educational opportunity might come about.

This presents an interesting phenomenon. The labor leader apparently has not as yet accepted this idea so wholeheartedly as a recent editorial by George Meany would seem to indicate.

In the false name of economy, reactionaries in Congress are currently trying to block enactment of an adequate program of Federal Aid to education. This is labor's first legislative objective. We maintain that every American child is entitled to a decent education in a safe classroom and with competent teachers.

The United States Chamber of Commerce, the National Association of Manufacturers and other employer organizations are fighting against such a program. They have always opposed reforms of

benefit to the people. But I predict that our struggle to win decent and adequate schooling for the nation's children will be won--because we will never give up fighting until we do.²⁶

Business men have also often expressed themselves in favor of better education. For example, Mr. Edward L. Cordier, named business man of the year by the Saturday Review, said:

The rapidly changing world we live in calls for even higher understanding on the part of men and women in business, no less than scientists, statesmen, diplomats, and educators. The responsibility of the United States for world leadership requires sound judgment and wisdom on the part of those who make the critical decisions that shape our future. . . . Our strength comes from the power of knowledge. It demands the education of all Americans to the limit of their individual capacities. This is an imperative we dare not disobey.²⁷

Apparently as a group they are strongly opposed to federal aid as a means toward improving education. In all probability the church would oppose federal aid if this meant more government control of the school system. Perhaps this is the business leaders' legitimate complaint. It is suspected, however, in view of his choices to statements in the foregoing material that his reasons grow primarily out of economic philosophy.

²⁶Meany, op. cit., p. 3.

²⁷Edward L. Cordier, "Business Man of the Year," Saturday Review, January 10, 1960, p. 6.

The church or synagogue should insist that the working man, whether in field or factory, is entitled to a recognized voice in the decisions which affect his welfare as a worker

The scoring on this statement comes as no surprise. The business leaders' positive score is 37.3 per cent. The labor leaders' positive score was 85.1 per cent. It is surprising that this score was not even higher. However, the reason some voted against the statement may have been that, although they favored the fact that the workingman ought to have a say in his work welfare, they were opposed to his church or synagogue getting involved in such a role.

It will be noticed that the statement does not mention unions. It simply says that the worker ought to have a voice in the decisions that affect his welfare as a worker. In this sense the low score of the business leader is surprising. In general he does not interpret his view that the relations of men to one another are part of their relation to God, to mean that the worker should have a voice in industrial decision. Does the business leader still consider the worker as a "cog" in the machinery? Or is he a co-worker? No one underestimates the dilemma of the business leader. He must make decisions that will keep his enterprise functioning in a competitive society. He must make these decisions, that affect tremendously the worker, without unnecessary interference. He is correct in both these assertions. Yet the group apparently goes

farther and opposes any recognized worker's voice. There is more involved here than just a pattern of industrial organization or the possibilities of industrial conflict. This raises questions also concerning the primary principle of the brotherhood of man in community, the potential worth and dignity of man himself, and the relevance of democracy.

There is no basis here for necessarily condemning the business leader or condoning the labor leader. Labor leaders may wish a voice simply out of selfish interest. Sometimes the labor movement, despite its high aims and purposes, is corrupted by the values of the society it sets out to reform. We are all sinners, who have helped to create our "anything-for-a-buck" society. The illusion that big government can set right anything that big business or big agriculture sets wrong needs to be given up by all of us. So too, some of us need to stop thinking that injustice is the monopoly of big business and that big labor is always the strong champion of the poor.

This reply may indicate that many business leaders are still influenced by the "free enterprise" philosophy which under a theory of an automatic market regarded the investment or withholding of labor or of purchasing power as an adequate economic voice for worker or consumer. Apparently labor leaders see a need for a more direct and effective expression on more specific issues.

The church or synagogue can best do this by supporting free collective bargaining between unions and management

The business leaders' positive score on this statement was 19.1 per cent. His negative score, which indicates that he violently opposes the statement, was 80.9 per cent. The study was not constructed in such a way that it could determine whether or not the business leader agreed with collective bargaining in principle. It is evident that he certainly does not want his religious institution to support such a proposition. Furthermore, he might be willing to support collective bargaining on other grounds than as the "best" way to secure "a recognized voice."

The labor leaders' positive score was 79.6 per cent. His negative score was 20.4 per cent. This positive score was anticipated. The labor leader evidently feels that the worker should have a voice in the decisions that affect his welfare, and he expects his religious institution to support this idea. He does not insist as strongly that his religious institution should support free collective bargaining. This seems consistent with the tendency seen elsewhere to limit somewhat the specificity of the church's witness.

Opinions Concerning Role of Religious Leader in Cultural Affairs

This section of the questionnaire was designed to

obtain responses from among the business and labor leaders solicited to certain types of political, economic, and social activity in which the minister, rabbi, or priest might engage. The section was headed "From the following statements, check the ones with which you agree." The percentage figures quoted here, unless otherwise noted, are the percentages of positive responses to the various statements.

A minister should let it be known that as a citizen he takes part in partisan political campaigns

In part, this statement was aimed at trying to determine how the business and labor leader felt concerning the role of minister as citizen. The business leaders' positive response to this statement was 20 per cent. His negative response, which would be a response presumably unfavorable to the statement, was 80 per cent. Evidently the business leader does not feel that the minister can successfully differentiate between his role as minister and his role as citizen. It would seem that the business leader would think that the minister cannot separate himself from his priestly role. In his priestly office he cannot help but have influence upon the affairs of his people. This influence, so it seems from the results, is not to be used on partisan political matters. It would be interesting to know just why so many business leaders feel this way. Maybe

they are afraid that ministers would work politically to change the status quo, which would threaten their social and economic status? Reactions to the statements in the previous section of the questionnaire, propounded out of the church's opinions, suggest an affirmative answer to this question. Business leaders are just as negative concerning the active political expression of the role of the religious leader as citizen, as they are of the church working for a responsible society.

The labor leaders' positive score was 53.3 per cent. This indicates that they are more in favor of the religious leader functioning politically in his role as citizen than is the business leader. This percentage score, however, is not so high as to suggest that the group is enthusiastic about the minister taking on a partisan political role. The labor leader group is about evenly divided on the issue. This could be because they do not feel that the minister's effect in politics would be too noticeable. Or they might be doubtful about ministers being helpful on the right side of issues they consider important. The labor score, however, is so far above the business leaders' score that it probably means the labor leader would be a stronger ally to the minister who was attempting political action than would be the business leader, especially if the minister was supporting the labor

leader's party.

A minister should encourage good people in the community to run for office

The business leaders' positive score to this statement was 72.3 per cent. This was his highest percentage positive response indicated for any of the statements in this section. In a sense this contradicts his response to the first statement. How would it be possible for a minister not to engage in partisan politics if he asked a "good" man to run for some political office? Of course, the respondents may have had in mind a more general kind of encouragement than specific personal solicitation. It would be interesting to know just how the business leader interprets "good." It would also be interesting to know how he interprets the mind of the religious leader on this term "good."

For many persons within the church a good person is identified in narrow moralistic terms, without consideration for major issues. An interesting account of such "blind spots" was written a few years ago.

The editors of a magazine published by one of the largest Protestant denominations decided to honor an American politician as "Christian Statesman of the Year." After much thought they chose for this designation Governor J. Strom Thurmond of South Carolina, the Dixiecrat candidate for President in 1948. Truly remarkable was the principle reason given to support the choice. Governor Thurmond, it seems, is a total abstainer. He neither drinks,

himself, nor allows alcohol to be served in his home.²⁸

The labor leaders' positive response to this statement was 80.8 per cent. Quite obviously he is in favor of the religious leader encouraging "good" people to run for public office. Similar questions might be raised here as were noted for the business leaders' replies.

It would be interesting to know the attitude of religious leaders concerning such positive support. The religious leaders' activity score in such matters is notoriously low. Would they be more inclined to participate in such activity if they felt that they had real support from the lay people? This would be an interesting study.

A minister should use his influence to foster specific legislation

The business leader's response to this statement was only 18.2 per cent, even slightly lower than the response to the first statement that the religious leader should not let it be known that as a citizen he takes part in partisan political campaigns. The labor leader's positive score on this statement was 42.5 per cent, which is also less than the number who would support partisan

²⁸William Muehl, Politics for Christians (New York: Association Press, 1956), p. 37.

political activity by the clergy. Reactions to the present statement indicate that half of the labor leaders were not in favor of the religious leader's activity in behalf of legislation. Even so, if the minister decided to do this he would probably, according to this study, get more support from the labor leader than the business leader.

It would be interesting to speculate about reasons for this reluctance to support legislative activity. Most of the men in these groups may still be using the political modes of thought that draw a decisive dividing line between religion and the state. In this mood they would bar the religious representative from activity in affairs of the state. How long this feeling will linger is dependent upon how much time it will take church leaders to educate their people that there is really nothing, except outmoded thinking, that should or can separate religion and politics. The Christian business leader and labor leader, so it seems from the results of this study, need to be taught to relate their religion to the social, political and economic scene in a critical and redemptive way. They should allow their religious leaders the same privilege.

A minister should never publicize his preference on candidates

The business leaders' positive response to this statement was 37.7 per cent. Their negative score was 62.3 per cent. This indicates that they feel a minister

has a right to, and even ought to publicize his preference concerning political candidates. There obviously is involved here a major problem in interpretation of meanings or in consistency of response. In two of the preceding statements business leaders felt that religious leaders should not use their influence politically. In this statement they maintain, and quite firmly so, that the religious leaders should let their political preferences be known. It is difficult to find an interpretation which harmonizes these responses. Conceivably this again is an expression of a vague recognition of general right along with a conviction that limitations must somewhere be imposed. "Partisan political campaigns" and "specific legislation" may to many carry connotations of specificity or partisanship not involved in "candidates," particularly if the latter term is allowed to emphasize local candidates of the more non-partisan type and with more limited responsibility, thus raising a more limited range of issues. It is probably this type of candidate which has, rightly or wrongly, most often received the support of church groups. Furthermore, "take part in campaigns" and "foster legislation" may suggest a degree of involvement or a multiplication of types of activity which "publicize preference" does not. Even though such factors may have been involved in the otherwise contradictory responses, one is still forced to

recognize that here is an area calling for a great deal more thoughtful analysis by laymen.

The labor leaders' positive score on this was 31.7 per cent. Their negative score was 68.3 per cent. This means that the labor leader is much in favor of the religious leader declaring his political preference. There is little difference in the score between the two groups. The religious leader, so it seems, needs to take courage from the results on this statement. He would be given support by both groups. They might not agree with his choice, but they do agree that he has the right to publicize preference on candidates. The religious leader would probably feel just as strongly as do the business leader and labor leader in regards to this matter. It is the experience of the present writer, however, that there is a wide gap between the religious leader's readiness to identify preference and his actual doing so in specific political situations.

A minister should take stands on specific issues, but not on the parties

The business leaders' positive response to this statement was 53.6 per cent. This indicates that over one-half the business leaders feel that the religious leader should take stands on issues, but not on parties. This is consistent with his attitude in his response to the first statement, where in an overwhelming response, the business

leader stated that the religious leader should not let it be known that he takes part in partisan political campaigns. The results indicate that the religious leader would discover that if he decided to support a specific issue there would be an even chance that the business leaders would agree that he ought to do so. This would, of course, depend on the issues, and the emotional and economic factors surrounding the issue. The religious leader has ground for courage nevertheless.

The labor leaders' positive response to this statement was 67.7 per cent. This indicates that they, too, feel even more strongly than business leaders, that religious leaders should have the right to take stands on specific issues, but not on political parties. A minister might not get support from the labor leader because of his specific stand, because of emotional and economic factors, but the labor leaders in his congregation would feel, over half of them at least, that he has the right to such a stand.

It would seem, in view of such a favorable response from these groups, that the religious leader would without fear plunge enthusiastically into an active role concerning those issues where he sees opportunity to better a situation.

A minister should encourage specific lay members of his congregation to participate actively in politics

The business leaders' positive response to this statement was 43.2 per cent. His negative response was 56.8 per cent. This indicates that he is opposed to the religious leader asking lay members of his congregation to participate actively in politics. This is not consistent with his response to statement two, where he declared quite positively that the religious leader should encourage good people in the community to take part in partisan political campaigns. Why the business leader makes such a distinction is outside the scope of this study. Again this may reflect an attempt to draw a difficult line of distinction, in this case between general encouragement of "good people" to run for office and a more comprehensive encouragement of specific persons to a wider range of political activity.

The labor leaders' positive response to this was 48.5 per cent. This indicates that he is opposed to the religious leader asking lay members of his congregation to participate actively in politics. He felt very strongly that the religious leader ought to encourage "good people" in the community to run for political office. Why he feels this way is not discernible from this study.

It is interesting to note that of the six statements made thus far, the business leader has voted against

four, indicating in so doing that he is opposed to his religious leader taking an active part in the political arena. The labor leader has a better score, so far as the religious leader is concerned. He has voted against two of the statements. This indicates that he would be more in favor of the religious leader taking an active part in the politics. It could be argued, of course, that both groups, by their responses thus far have been saying that they feel the religious institution and leader should stay above criticism.

There is a mass of evidence in current literature indicating that both groups are in an intensive effort to enlist men in their respective organizations to "get active" in politics. It would seem that there is a tendency for these men to regard the church as one social institution alongside others, until it comes to political activity. Then the line between the two is drawn hard and fast, more so for the business leader than the labor leader. It would also seem that these men are reflecting, not what their religious leaders have said, but what their religious leaders have done by remaining quiet on the matter of religion and politics, especially as it concerns the personal activity of the religious leader.

A minister should give support to non-partisan political movements clearly aimed at community betterment

The positive response of the business leader to this statement was 75.9 per cent. This indicates, of course, that he feels the religious leader should get involved in non-partisan campaigns aimed at community betterment. The response to this statement is the highest score for the business leaders in this section.

The positive response of the labor leader was 83.2 per cent, indicating, of course, his approval of the statement. Like the business leader, this is his highest score in this section. The significant high percentage score indicates a readiness on the part of both groups to give the religious leader a vote of confidence if he decides that a community project is worthwhile, and he intends to support it. Two or three problems surround the term "community betterment." Before the religious leader accepts the response to the above statement as a vote of confidence, he should be aware that such a term means different things to different people. He might not get the vote of confidence, if these men see themselves having to suffer individually for community betterment.

A minister should use the pulpit to analyze current political issues in the light of the Christian faith

The business leaders' positive score on this

statement was 37.7 per cent. His negative score was 62.3 per cent. This indicates that he is not in favor of the religious leader using the pulpit to discuss current political issues.

The labor leaders' positive score on this statement was 50.3 per cent. This indicates that this group is divided on the matter. There is the possibility that the religious leader would have more freedom of the pulpit concerning political issues in a congregation made up of labor leaders than if his congregation was heavily populated with business leaders.

A minister should participate in non-partisan campaigns to get out the vote

The business leaders' positive response to this statement was 62.7 per cent. The surprising thing is that approval response was not even higher. It would seem that this is the basic minimum that should be expected of a religious leader. For a people who choose to be their own rulers, this is an obligation which cannot be lightly dismissed, without danger to the democratic system itself. It is hardly understandable that 37.3 per cent of the business leaders apparently felt that the religious leader should not encourage such a basic element in citizenship. In view of their response to other statements in this section, they are consistent concerning their willingness

to grant the religious leader little room for much political activity.

It is assumed in many educational circles in America that education tends to give one a more tolerant attitude toward men and events. If this is true, and of course it can be debated, then the business leader should not have had such a high negative score. In a book written just recently by David Granick, it is revealed that about 60 per cent of American business leaders have college degrees.²⁹ It would seem that their education has not brought an appreciation of the need for activities by a religious leader in such an elementary activity as "getting out the vote."

The labor leaders' positive response to this statement was 65.8 per cent. Their negative vote is even more surprising than that of the business leaders, not because their educational attainments are higher, but because their economic and social needs are greater at this point in history. They stand to gain more because of political activities than do the business leaders. On the other hand, their cautious response here might be due to the fact that they do not feel that a large vote is best for their interests. Whether or not this analysis is

²⁹David Granick, The Red Executive: A Study of the Organization Man in Russian Industry (New York: Doubleday, 1959).

correct, it would have seemed that both groups should have had a much larger positive response to this statement.

A minister should foster discussion in church organizations on the vital political issues confronting the community and nations

The business leaders' positive response to this statement was 42.7 per cent. This indicates that only a sizeable minority favors the religious leader bringing political issues into the religious institution for such discussions. The negative vote here was not as great, however, as the negative response made to statement eight (62.3 per cent) which said, "A minister should use the pulpit to analyze current political issues in the light of the Christian faith."

The labor leaders' positive response was 55.7 per cent. This indicates that he feels the minister should encourage discussion groups to consider vital political issues. His response here was also more favorable than the one made to statement eight (50.3 per cent).

It is interesting to note that of the ten statements listed, the two groups agree in their majority position on seven of the ten statements. This is true on statements two, three, four, five, six, seven, and nine. The noticeable difference shows up in the amount of their negative or positive response. The general tendency was for labor leaders to be more tolerant. On statements one, eight, and

ten there was a difference between negative and positive response. Here, too, the labor leader is much more tolerant in his attitudes concerning the political, economic, and social role the minister should play.

CHAPTER IV

REGIONAL COMPARISONS

Three purposes to be accomplished in this chapter are to (1) compare the different responses to the questionnaire by business and labor leaders by region; (2) compare the responses by business leaders by region; (3) compare the responses by labor leaders by region.

In Chapter III it was noted that a regional division of the United States was made for purposes of tabulation. This division was presented as Table 1 in Chapter III.¹ It will also be Table 15. These will be referred to here as the Northeastern, North Central, South and West. Table 16 summarizes regional findings concerning affiliation of business and labor leaders with various faiths and denominations.

In Chapter III the distribution of the national sample of business men was found to be 5.0 per cent Roman Catholic, 6.3 per cent Jewish, and 82.8 per cent Protestant. Regional comparison indicates a higher concentration of Protestants in the West and South, with North Central and Northeast following in that order. The highest percentages

¹Supra, p. 63.

TABLE 15
DATA REGARDING RESIDENCE, BY REGIONS

	West	N. Central	Northeast	South
Business Leaders	16.3	34.8	30.8	15.4
Labor Leaders	19.1	37.5	21.4	21.4
			.	

of those in the Jewish faith were in the Northeast, and of Roman Catholics in the Northeast and North Central regions.

The national sample of labor leaders showed 27.4 per cent Roman Catholics; 1.2 per cent Jewish; 64.9 per cent Protestant. Protestants were represented by figures above their national percentage in the West, North Central, and the South; Roman Catholics in the Northeast; and Jewish faith in the North Central and Northeast.

There is a noticeable difference between the Roman Catholic business leader and the Roman Catholic labor leader. The Roman Catholic labor leader is well represented across the four regions. It is somewhat surprising to note that he is relatively strong in the Southern region. This region has traditionally been a Protestant stronghold. The heaviest concentration of Roman Catholic labor leaders is, where it was expected to be, in the Northeast region.

Figures showing the breakdown of both business and labor leaders with smaller Protestant denominations are shown in Table 16. The designation "Miscellaneous" refers to those responses too small in number to be designated in separate categories. It is made up then of responses from men who are affiliated with such church groups as the Evangelical United Brethren, Latter-Day Saints, Church of Christ, Congregational, and Disciples of Christ. Since some of the sample becomes quite small and is now

TABLE 16

PERCENTAGE OF AFFILIATION WITH FAITH AND DENOMINATION, BY REGION

Faith and Denomination	West		North Central		Northeast		South	
	Business	Labor	Business	Labor	Business	Labor	Business	Labor
Roman Catholic	.0	22.6	6.6	27.0	7.5	38.9	2.9	19.4
Jewish	5.7	.0	4.0	1.6	13.4	2.8	.0	.0
Protestant:	91.6	77.4	88.3	88.3	73.2	50.1	94.1	75.1
Baptist- Lutheran	2.9	6.5	13.2	20.6	4.5	8.3	20.6	25.0
Episcopal	31.5	3.2	27.6	3.2	16.4	2.8	23.5	2.8
Methodist	.0	19.4	13.2	14.3	6.0	5.6	23.5	16.7
Presbyterian	11.4	3.2	13.2	4.8	16.4	8.3	20.6	8.3
"Protestant"	28.6	16.1	4.0	1.6	6.0	5.6	.0	5.6
Miscellaneous	17.2	29.0	17.1	25.4	23.9	19.5	5.9	16.7
No Answer	2.9	.0	1.3	1.6	6.0	8.3	2.9	5.6

more unreliable, no further comment will be made here.

Regularity of church or synagogue attendance in the different regions

The statistical results in answer to this question, "how often, on the average, do you attend a religious service?" will be found in Table 17. A percentage score is used.

It was noted in Chapter III (Table 5) that 43 per cent of the business leaders across America, according to the returns on this questionnaire, attends church at least once a week or more. It was also noted that 55.9 per cent of the labor leaders responding, attends church at least once a week or more. This was compared with the average church attendance (once a week or more) of the general population and the conclusion was drawn that the business leaders fall below the general average of 50.5 per cent. The labor leaders' average attendance (55.9) is above the national average.

The statistics in Table 17 reveal some very interesting data. In the West the business leaders' attendance at church, once a week or more, drops to 20 per cent, while the average of the general population for this region is 42 per cent. The labor leaders' attendance at

TABLE 17
REGULARITY OF CHURCH OR SYNAGOGUE ATTENDANCE IN THE DIFFERENT REGIONS

	West		North Central		Northeast		South	
	Business	Labor	Business	Labor	Business	Labor	Business	Labor
1. Once a week or more	20.0	41.9	43.5	60.4	44.8	55.6	64.7	58.4
2. Twice monthly	5.7	16.1	19.8	6.4	13.4	13.9	2.9	11.1
3. About once a month	14.3	22.6	9.2	9.5	9.0	8.3	5.9	8.3
4. Several times a year	31.5	9.7	19.8	14.3	13.4	11.1	11.8	13.9
5. Only on Holy Day celebration	2.9	.0	1.3	1.6	1.5	.0	.0	.0
6. Never	25.7	6.5	4.0	6.4	14.9	8.3	11.8	8.3
No answer	.0	3.2	2.6	1.6	3.0	2.8	2.9	.0

church, once a week or more, is almost the same, 41.9 per cent. In every other region except the South the same relationship exists, except for consistently higher percentage levels than the West. Figures, in order, for business leaders, general population, and labor leaders are North Central 43.5, 52, 60.4; and Northeast 52, 55, 63.

The South is the only region in which the business leaders' attendance figure, once a week or more (64.7), places him over the general population average (53 per cent). The labor leaders' attendance (58.4) is slightly above the general population average, but this is the only region in which the labor leader falls below the business leader's figure.

A most interesting study could be made on the reasons why the business leader in the South is so concerned to attend church so often as compared with his counterpart in the West, whose attendance at church, once a week or more, is so very low. An interesting study could also be made to determine the reasons why the labor leader is above the business leader in church attendance in every part of the country except the South.

Church or synagogue offices held in the different regions

Table 18 gives the statistical results of the replies to the question, "Which office, or offices, in a

TABLE 18
CHURCH OR SYNAGOGUE OFFICES HELD IN THE DIFFERENT REGIONS

Total Holding Office	West		North Central		Northeast		South	
	Business	Labor	Business	Labor	Business	Labor	Business	Labor
Steward	.0	.0	4.0	4.8	1.5	2.8	20.6	22.8
Deacon	5.7	3.2	4.0	3.2	3.0	5.6	17.6	8.3
Presbyter	.0	.0	1.3	.0	3.0	.0	8.8	2.8
Pres. of Synagogue	.0	.0	.0	.0	1.5	.0	.0	.0
Other	2.9	16.1	13.2	4.8	19.4	2.8	8.8	2.8
No office	62.9	58.1	60.6	68.3	55.3	83.4	32.4	63.9
No Answer	28.6	22.6	15.8	19.1	16.4	5.6	11.8	19.4

church or synagogue do you hold?" A percentage score is used.

In Chapter III it was noted that church affiliation and attendance at religious service was relatively high among both business and labor leaders. It was also noted that the considerable majority of both groups have not committed themselves to serving as officers in the church or synagogue. The business leader is almost twice as busy, concerning his function as a church officer, as is the labor leader. The business leaders' score on this matter is 25.6 per cent. The labor leader drops to 14.3 per cent. In all regions a considerable number did not answer the question.

The significant data so far as this section is concerned are the strange phenomena in the West and South. In the West the labor leader is almost twice as active, so far as offices held is concerned (16.7 as compared with 8.1), as is the business leader. This is the only region in which a higher percentage of labor leaders holds office than business leaders. The business leader in this region drops below the activities of his colleagues in the other regions. By far the highest percentage of any group holding office is scored by business leaders in the South (55.8). This is three times the figure for labor leaders

in the South. It would be of great interest to know why this is true.

Religious motivation in the different regions

The data for the next four questions will be combined in order that there might be a more meaningful discussion.

The first question in this section was, "To what extent was religious motivation (a feeling of serving God) a factor in the choice of your present position?" Statistical results will be found in Table 19.

Labor leaders maintained almost the same percentage of positive response throughout the four regions, with some tendency in the Northeast to emphasize "some extent" at the expense of "great extent." Business leaders ranged from a low in the West (37.2) to a percentage almost twice as high in the South (70.6). The South is the only region in which the business leaders' responses exceeded the labor leaders' responses.

It was suggested in Chapter III that one of the main tasks confronting the church was reaching the unchurched within the church. So far as the business leader is concerned a good place to start would be in the West. His score, so far as church affiliation, attendance, offices held, and any service of God being part of his

TABLE 19
RELIGIOUS MOTIVATION AS FACTOR IN PRESENT POSITION

Choices	West		North Central		Northeast		South	
	Business	Labor	Business	Labor	Business	Labor	Business	Labor
Great Extent	14.3	25.8	15.8	31.8	19.4	16.7	29.4	30.6
Some Extent	22.9	38.7	31.6	34.9	23.9	47.3	41.2	33.4
None	51.5	25.8	48.7	25.4	53.8	27.8	23.5	27.8
No Answer	11.4	9.7	4.0	7.9	3.0	8.3	5.9	8.3

vocational life is noticeably low.

A related question asked in this section was, "which of the following ideals are important to you as reasons for carrying on your present job?" Five choices were given: "personal satisfaction and attainment," "economic security," "being of service," "having a satisfactory social life," and "serving God." The statistical results will be found in Table 20. A mean score is used.

It was pointed out in Chapter III (Table 9) that the national sample of business leaders marked these in the following order of importance: "personal satisfaction and attainment," "economic security," "being of service," "serving God," "having a satisfactory social life."

It will be noticed in Table 6 that not all the labor leaders agreed that, "being of service" was the most important ideal for carrying out their job. The labor leader in the West selected, "serving God" as the ideal. The labor leader in the South did the same thing. The high score from their colleagues in the North Central and Northeast tipped the balance against him, placing "being of service" in first rank for the national sample.

North Central business leaders by a really insignificant hairline gave first rank to "being of service," while their colleagues elsewhere made "personal satisfaction and attainment" the ideal.

TABLE 20
IMPORTANCE OF IDEALS IN RELATION TO JOB, BY REGIONS

Choices	West		North Central		Northeast		South	
	Business	Labor	Business	Labor	Business	Labor	Business	Labor
Personal satisfaction and attainment	2.0	2.2	1.9	2.4	1.6	2.1	1.8	2.5
Economic security	1.9	2.2	2.0	2.5	2.2	2.4	2.1	2.8
Being of service	2.3	2.1	1.8	1.7	2.2	1.2	2.5	1.9
Having a satisfactory social life	3.7	3.7	3.8	4.1	4.2	4.2	4.6	3.3
Serving God	2.2	1.5	2.6	2.4	2.4	2.5	2.5	1.5

The business leader in the West, similarly gave a slight edge to "economic security." Other scores throughout this questionnaire were quite evenly distributed.

The surprising score is the response of the labor leader in the West, giving priority to "serving God" as the most important ideal for carrying on his job. He stated this in spite of the fact that he attends church less often than his colleagues in the other regions and holds church offices less frequently. His colleagues in the South, however, could have been expected to vote in this manner, because according to the above tables their scores on related matters was also high.

A third question asked in this section was, "Which of the following religious ideals do you consider important for your own life?" Table 21 states the ideals, and gives the statistical response to the items. A mean score is used.

It was noted in Chapter III, that both groups made the same ranking of the choices offered in the following order: (1) "The relations of men to one another is part of their relation to God." (2) "The relations of man to God is an individual matter." (3) "Good relations between man and man is the best religion." (4) "We ought to serve God primarily to attain personal salvation." (Table 10)

It is interesting to note in Table 21 that there is

TABLE 21
IMPORTANT RELIGIOUS IDEAS, BY REGIONS

Choices	West		North Central		Northeast		South	
	Business	Labor	Business	Labor	Business	Labor	Business	Labor
The relations of men to one another is part of their relation to God	1.5	1.6	1.5	1.6	1.7	1.6	1.7	1.5
The relations of man to God is an individual matter	2.1	1.7	2.3	2.3	1.9	2.0	2.2	2.5
Good relations between man and man is the best religion	2.1	2.7	2.2	2.3	1.5	2.1	2.8	2.5
We ought to serve God primarily to attain personal salvation	2.7	2.2	2.5	2.3	2.3	2.8	1.8	2.0

a closer agreement in the rankings by the various groups than in any other section of the questionnaire. There are only three slight variations in this scoring. The business leader in the Northeast had as low a score for choice three, "Good relations between man and man is the best religion," as he did for choice number one. The labor leader in the West felt that, "The relations of man to God is an individual matter," was as important as, "The relations of men to one another is part of their relation to God."

The business leader in the South felt that the national fourth choice, "We ought to serve God primarily to attain personal salvation," was as important as the national first choice, "The relations of men to one another is part of their relation to God." This may suggest a more individualistic religious emphasis in the South, at least among business leaders responding, and may be a clue to other divergent responses by that group.

The fourth question in this section was, "If religious affiliation with the church or synagogue is important, and has an influence on the way a man conducts his job, why? Which of the following ideas most nearly express its importance?" Table 22 lists the ideas, and gives the statistical response to them. A mean score is used.

It will be noted in Table 22, that the scoring places the possible choices in the same scale of importance

TABLE 22
IMPORTANCE OF CHURCH OR SYNAGOGUE AFFILIATION

Choices	West		North Central		Northeast		South	
	Business	Labor	Business	Labor	Business	Labor	Business	Labor
It stimulates the solution of social problems	2.1	2.0	2.1	2.1	2.3	1.8	1.9	2.2
It promotes personal religious experience	1.8	1.7	1.6	1.8	1.7	2.0	1.6	2.0
It is good business	4.5	3.5	3.9	3.5	4.1	3.4	3.6	4.6
It is most helpful to the unity of the family	2.0	2.1	2.2	2.1	1.9	2.0	2.1	1.8
It broadens social life	3.2	3.1	3.8	3.5	3.5	3.9	4.0	3.5

for both groups. Their first choice was, "It promotes personal religious experience." Their second choice was "It is most useful to the unity of the family." The third choice was "It stimulates the solution of social problems." The fourth choice was "It broadens social life." The fifth choice was "It is good business."

There are no significant variations in the scoring from group to group, or region to region. The scale of importance set up by the response of each group was maintained throughout.

The influence of prayer

The data for the next two questions will be combined in order that there might be more meaningful discussion.

The first question asked in this section was, "Do you feel that prayer has a constructive influence on the way you conduct your job?" The multiple choices and statistical response will be noted in Table 23. A percentage score is used.

It was discovered in Chapter III (Table 13) that when the scores for "Usually" and "Sometimes" were added together, it gave evidence that the men in both groups place a high value on the influence of prayer. The business leaders' score on this section was 82.4 per cent. Only 13.1 per cent maintained that they never prayed. Some

TABLE 23
INFLUENCE OF PRAYER ON CONDUCT OF JOB

Choices	West		North Central		Northeast		South	
	Business	Labor	Business	Labor	Business	Labor	Business	Labor
Usually	54.3	71.0	60.5	61.9	52.2	52.8	64.7	72.6
Sometimes	22.8	16.1	25.0	22.2	27.9	22.2	23.5	22.2
Never	17.1	3.2	6.6	6.4	19.4	19.4	11.8	2.8
No Answer	5.7	9.7	7.9	9.5	1.5	5.6	.0	2.8

failed to answer the question (4.5 per cent). The labor leaders responded in like manner. Eighty-five and one-tenth per cent were convinced that prayer was helpful in the conduct of their job. Only 7.8 per cent answered "never." And 7.1 per cent failed to answer the question.

The scores in Table 23 indicate that there is a significant difference in some of the areas concerning the influence of prayer on the conduct of the job. One of the surprising pieces of data is the favorable score of the labor leaders in the West. So far as affiliation, attendance, and offices held in church or synagogue is concerned, the West is lower than the other regions. In terms of attitude concerning the influence of prayer they are second only to the South. The business leader in the West was more consistent with the lower scores he made in the other regions. His score was some 10.6 per cent lower than the labor leader's.

The scoring for both groups rises in the South. This was expected so far as the business leaders were concerned. What was not expected was the significantly high score made by the labor leaders. This is his highest score in the entire questionnaire. He moves from a low score in the Northeast, where his scoring on the other items has been high, to a high score of 94.8 per cent.

It would seem, so far as the results of the sample

are concerned, that both the business and labor leaders in the South feel that prayer has a constructive influence on the way they conduct their job. The men in the Northeast feel that it is not too important. In the North Central and Western regions their scoring seems normal enough. It would seem that their scoring for this section is very high, and indicates that the majority of these men feel that prayer is of value in the way they conduct their jobs.

The second question in this section was, "If prayer is important, which of the following prayer periods is most helpful?" Table 24 lists the multiple choices and the statistical response to this question. A mean score is used.

It was pointed out in Chapter III (Table 12) that the scores of both groups were very close together on this section. The order of importance, so far as the items are concerned, is the same through the first three selections. The following order of importance was chosen by both groups. (1) "As a daily practice." (2) "Before making vital decisions." (3) "In the church or synagogue as an act of worship." They reversed themselves in selections four and five.

So far as regions are concerned there are no significant differences in the responses by either group to the items in this section.

TABLE 24
IMPORTANCE OF PRAYER PERIODS

Choices	West		North Central		Northeast		South	
	Business	Labor	Business	Labor	Business	Labor	Business	Labor
Before making vital decisions	1.9	2.1	3.3	2.3	2.5	2.5	2.3	2.1
In the church or synagogue as an act of worship	3.2	2.6	2.4	2.7	2.7	2.2	2.6	2.8
As a daily practice	1.6	1.3	1.3	1.3	1.6	1.4	1.6	1.4
When under great emotional strain	2.4	2.9	2.0	2.9	2.9	2.8	2.8	3.1
Whenever one thinks about it	2.0	2.7	3.0	4.3	2.6	2.6	3.2	2.3

Opinions Concerning Role of Religious Leader
in Cultural Affairs, by Region

This section of the questionnaire was designed to obtain responses from the business and labor leaders solicited for replies to certain types of political, economic, and social activity in which the church or synagogue might engage. In this chapter the responses are being compared on a regional basis.

This section of the questionnaire is headed, "From the following statements check the ones with which you agree." The statements and the regional responses to them will be found in Table 25. A percentage score is used.

The church or synagogue is under obligation to secure the best possible social and economic organization.

It has been stated in Chapter III (Table 14), that the national score for the business leaders' response to this statement was 34.6 per cent. This indicates that he does not agree with the statement. The church so far as he is concerned needs to keep a "hands off" policy in regard to activity in such a sphere. The labor leaders' average score was 44.3 per cent. It would seem that he is in agreement with the business leaders.

In the West the business leader is more definite in his opposition to the statement than are his colleagues in the other regions. His score (25.6) goes below the general

TABLE 25

OPINIONS OF BUSINESS AND LABOR LEADERS CONCERNING CULTURAL ROLE
OF CHURCH OR SYNAGOGUE, BY REGIONS

Statements	West		North Central		Northeast		South	
	Business	Labor	Business	Labor	Business	Labor	Business	Labor
The church or synagogue is under obligation to secure the best possible social and economic organization	25.6	54.8	30.2	41.3	35.8	36.1	47.1	42.3
The church or synagogue should not identify any particular social system with the will of God	62.9	35.5	48.3	38.1	58.2	41.7	47.1	27.8
The church or synagogue should condemn and seek to rectify all social and economic systems which give one man undue advantage over others	42.8	71.0	32.9	54.0	43.3	44.5	41.1	61.1

TABLE 25 (cont'd)

Statements	West		North Central		Northeast		South	
	Business	Labor	Business	Labor	Business	Labor	Business	Labor
The church or synagogue should condemn and seek to rectify the motives of monetary gain as the dominant factor in the lives of men	34.3	58.1	31.6	54.0	35.8	58.3	32.4	55.6
The church or synagogue should condemn and seek to rectify any social and economic system that allows groups or individuals to wield power without being responsible to any organ of society	45.6	67.7	46.1	65.1	53.7	52.8	53.0	58.5

TABLE 25 (cont'd)

Statements	West		North Central		Northeast		South	
	Business	Labor	Business	Labor	Business	Labor	Business	Labor
The church or synagogue should insist that every child and youth must have opportunities for education, unsegregated because of race or class	40.0	87.1	42.1	84.1	58.2	72.2	41.2	47.2
The church or synagogue support Federal Aid to education as the best means of guaranteeing full educational opportunity to all children	14.3	74.2	11.8	57.1	26.9	55.6	20.6	52.8

TABLE 25 (cont'd)

Statements	West		North Central		Northeast		South	
	Business	Labor	Business	Labor	Business	Labor	Business	Labor
The church or synagogue should assert emphatically and seek to guide people into accepting the idea that the relations of men to one another are part of their relations to God	80.0	96.8	86.9	87.3	86.6	75.0	94.1	77.8
The church or synagogue should insist that religion can best be worked out within the framework of the free enterprise system	57.1	48.4	55.3	52.4	34.3	41.6	55.9	36.1

TABLE 25 (cont'd)

Statements	West		North Central		Northeast		South	
	Business	Labor	Business	Labor	Business	Labor	Business	Labor
The church or synagogue should insist that the workingman, whether in field or factory, is entitled to a recognized voice in the decisions which affect his welfare as a worker	42.9	87.1	39.5	90.5	31.4	86.1	41.2	75.0
The church or synagogue can best do this by supporting free collective bargaining between unions and management	22.8	90.4	25.0	84.2	11.9	72.3	17.7	69.5

average. A strange thing happens, however, in the South. In this area, still a stronghold of biblical literalism and fundamentalism, the business leader comes closer to expressing a half-hearted agreement with the statement. His score is 47.1 per cent.

The labor leader in the West is in direct disagreement with the business leaders in the region. His score is 54.8 per cent. While this does not place them in the category of agreement with the statement, it does represent more agreement with the statement than do the responses from any area, including both business and labor leaders. The scores in the other three areas show little significant differences. If the church or synagogue in the West decided to make this statement become real, they would probably find more support from the labor leaders here than they would in any other section of the country, whereas, they would probably find more opposition from the business leaders here than in any other section of the country.

The church or synagogue should not identify any particular social system with the will of God

It was pointed out in Chapter III (Table 14) that the business leader (53.6) was more in agreement with the statement than was the labor leader (35.9).

There seems to be little difference in the business leaders' thinking on this matter so far as the regions are

concerned. Those leaders in the West are more in accord with the statement (62.9) than are their colleagues in the other regions. Their regional scoring is close enough to the 50 per cent mark, however, that it would seem likely that only a slight majority of them would agree with the statement. If 37.1 per cent failed to check the statement, it evidently means that this many would identify the will of God with some particular social system. This questionnaire was not designed to obtain data that would indicate just what this system would be. In all probability, it would be the "American" system as they understand and use it.

The labor leaders' score is quite evenly distributed from region to region except for the South. It would seem that a labor leader in this region would more readily identify a particular social system with the will of God.

The church or synagogue should condemn and seek to rectify all social and economic systems which gives one man undue advantage over others

The national score on this statement so far as the business leader is concerned was 39.1 per cent. This means that the majority of business leaders were opposed to this statement. The national score for the labor leaders was 56.9 per cent. This means that, by a small majority, he was in favor of the statement. Table 25 gives the regional response to this statement. There were no significant

variations in the data that would suggest any radical disagreement among the business leaders concerning the statement. It seems evident that this is another of those areas in the economic arena where these men feel the church should not enter.

The labor leaders in the West and the South seem to be more in agreement with the statement than their colleagues in the other regions, and especially with those in the Northeast, who are less in favor than any other area. The labor leaders living in this area are predominantly Roman Catholic. Thus far in the questionnaire they have a liberal scoring record. In this particular instance they seem quite conservative. It would be interesting to know why. Such inquiry is beyond the scope of this study.

The church or synagogue should condemn and seek to rectify the motives of monetary gain as the dominant factor in the lives of men

The business leaders' national score on this statement was 32.7 per cent. This indicates that he is not in agreement with it. The labor leaders' national score was 56.3 per cent, indicating that a slight majority of them would be in favor of the church's participation in ventures to make such come to pass.

In Table 25 it will be observed that the scores for both groups are so evenly distributed that it is not likely that there are any significant differences.

The results of this survey seem to indicate that the business leader, regardless of region, does not want the church to become involved in such matters. The labor leader, in all four of the regions, is more willing that the church or synagogue do something about this, but he does not seem too much concerned about the matter. He would probably support a program launched by the church in an effort to replace the monetary incentive.

The church or synagogue should condemn and seek to rectify any social and economic system that allows groups or individuals to wield power without being responsible to any organ of society

The scoring for both groups on a national basis indicates that both groups favor this statement. The business leader is just over the fifty per cent mark (50.5). The labor leader is more in agreement with the statement (61.7).

There is such a little variation in the regional score that it would seem there is little of significance in any region that needs discussion.

The labor leaders' scoring drops significantly in one area only, and that in the Northeast. Let it be mentioned again that the majority of labor leaders in this area are Roman Catholic. It is wondered if there is any significant correlation between his score here and his affiliation with an authoritarian church. It will be noted

that his scoring in statement three, "the church or synagogue should condemn and seek to rectify all social and economic systems which give one man undue advantage over others," was also lower than that of his colleagues in the other regions.

The church or synagogue should assert emphatically and seek to guide people into accepting the idea that the relations of men to one another are part of their relations to God

This is the only statement the business leaders accept with any marked degree of enthusiasm. His national score was 86.8 per cent. Their scoring in this section of the questionnaire reaches the 50 per cent mark in only two other places.

The labor leaders' national score here is also high, 84.4 per cent. It will be noticed that their score is below that of the business leader. It is evident that both groups feel that the church should engage in this type of activity. Their scoring by regions shows up some noticeable differences.

The business leaders in the South have a high score here of 94.1 per cent. Their colleagues in the West make the low score of 80.0 per cent. The variation in this score reflects the attitude discovered in other sections of the questionnaire. The leaders of both groups are much more active, so far as church affiliation, attendance, and

offices held, in the South than in the West. It would be expected that they would have a higher score than their colleagues in the West whose scoring in such items as those just mentioned are lower in every part of the questionnaire.

The above assumption does not fare so well concerning the labor leader in the South. His score is much lower than that of his colleague in the West. His score in the South was 77.8 per cent. In the West it was 96.8 per cent. This is the highest score the labor leader makes in any section of the questionnaire. The questionnaire does not get at the reasons for this difference. It would be most interesting to know why there is so much variation. It would be helpful to know whether this is an attitude of piety, or an attitude that has humanistic overtones.

The church or synagogue should insist that religion can best be worked out within the framework of the free enterprise system

The regional scoring also indicates that the business leader was more in favor of this statement than the labor leader. His scoring varies little from region to region, except for the group in the Northeast. The score here drops to a low of 34.3 per cent. Evidently the business leader in the Northeastern section of the country feels very definitely that religion cannot be worked out better in the free enterprise system. His colleagues in the other regions seem, by a slight majority, to feel that

religion can be worked out better in the free enterprise system. No attempt was made to define "free enterprise system." It was taken for granted that the leaders in both groups would place upon the phrase their own interpretation, and respond in that manner.

The labor leaders' responses vary from region to region. There is a noticeable drop in the responses of those from the South (36). Evidently the labor leader here is less in accord with the statement than his colleagues in the other regions. Such a low score could be a reaction of the southern labor leader against the economy in his part of the country as compared to the advanced economic conditions in the other areas. His thinking might be somewhat like the following, "If what we have in the South is free enterprise, then perhaps we might try another economic system. If religion in general has supported such a system, then perhaps religion would be better worked out in a different system." It would be interesting to know the type of system he has in mind, if any.

The church or synagogue should insist that every child and youth must have opportunities for education, unsegregated because of race or class

There is a wide difference of opinions between the business and labor leader concerning this statement. The business leaders by a slight majority feel that the statement is not something they could agree with. The labor

leader by a good majority feels that the church or synagogue ought to support such an education program.

In Table 25 it will be noticed that there is one significant difference of opinion among the business leaders concerning the statement. It was felt that the scoring would be low in the Northeast because of the large Roman Catholic population. Surprisingly enough, this was the region that was most in favor of the statement. In the West where it was expected, because of the liberal attitude, that the score would be high, it falls to a low beyond that of those leaders in the South. Except for the Northeastern region, the business leaders are opposed to the church or synagogue getting involved with an education program such as is indicated in the statement.

In Table 25, it will be noticed that the labor leaders in the West and the North Central regions are much in accord with the church and synagogue supporting such an education program. In the Northeastern region where there is a large segment of Roman Catholic labor leaders, the score is considerably lower. It was expected that the labor leader in the South would reflect disagreement with the statement. His score here was 47.2 per cent. This was only slightly higher (41.2) than that of the business leader in this area.

The church or synagogue should support federal aid to public education as the best means of guaranteeing full educational opportunity to all children

In Chapter III (Table 13) it was noted that the business leader is opposed to the church or synagogue supporting federal aid to education. In this particular instance he makes his lowest national score in the entire questionnaire (17.7). There is no question but that he is violently opposed to federal aid to education. In the same Table it is also noticed that the labor leader feels quite differently about the matter. His national score on the matter was 58.7 per cent. He is slightly more in favor of federal aid to education.

The scores from the different regions indicate that there is little significant difference in the opposition of the business leader to the statement. The business leaders' scoring in the West is the most surprising. In this region he has consistently been more liberal in his acceptance of the statements. In this instance he moves away from his somewhat liberal viewpoint and appears to be quite conservative about the matter.

There is little significant difference in the scoring from the different regions so far as the labor leader is concerned. In the Western region he seems to be much more in favor of the statement than his colleagues in the other regions. When comparison is made between the

business leaders' score in the West, 14.3 per cent, with that of the labor leader in this region, 74.2, a great difference in attitude is revealed.

The church or synagogue should insist that the workingman, whether in field or factory, is entitled to a recognized voice in the decisions that affect his welfare as a worker

It has been stated on many occasions through pamphlet and book that enlightened management was vitally concerned with its labor force as persons, and not as elements to be manipulated for better profits. The business leaders contacted by this survey seem not to fit such an enlightened group. Their national response in Chapter III (Table 14) indicates that decisions affecting the laborer are better handed down from management rather than being products of a discussion where the laborer had some voice in his welfare as a worker.

The labor leader was, of course, expected to be in favor of the statement. His national score was 85.1 per cent in favor. It was assumed that his response to this would be closer to the 100 per cent mark.

The business leaders' responses to the statement vary little from one region to another. It was assumed, before the responses to the questionnaire were returned, that all of the regions, except perhaps the South, have large industry and many strong unions. The business

leaders in these regions, so it seems, should be well acquainted with collective bargaining and might have a more tolerant outlook. His response seems to indicate that he, with all his experience with unions, has still not accepted the idea of collective bargaining. The affirmative score in the South is practically as high as in any region in the country.

The labor leaders' response in the South is the most surprising of all the responses from this group. His score drops here to 75.0 per cent. In the other regions it ranges from 86.1 per cent to 90.5 per cent. The reasons for this low score would be most interesting. They are outside the scope of this study.

The church or synagogue can best do this by supporting free collective bargaining between unions and management

There is, of course, a vast difference in attitude concerning this statement, between the business leader and the labor leader. The business leaders' national response to this statement was a low 19.1 per cent. The labor leaders' national response, as was expected, was much higher, 79.6 per cent.

The business leaders' response to this statement is evenly distributed across the regions, except in the Northeast. His score here drops to 11.9 per cent. It would seem that he is somewhat weary with collective bargaining.

Perhaps this explains the recent move of manufacturing plants to the South, where the unions are not so strong as in the Northeastern part of the country. Whether or not this is true can be debated. It is certain that the business leader in this area, feels even more definitely than his colleagues in other areas, that the church or synagogue should not support free collective bargaining between unions and management.

The labor leaders' response in the South is somewhat surprising. Evidently he feels that collective bargaining is to be preserved, but he has not been thoroughly convinced that it is the best way. If he has a better method, he does not mention it in any of his responses to this questionnaire. The labor leaders in the Northeast have a score only a little higher than his colleagues in the South. This does not necessarily mean that these men feel that collective bargaining is not a good method. It might mean that they do not feel the church should get involved in such a venture. Whatever their reasons, they are not so enthusiastic about the church or synagogue supporting free collective bargaining between labor and management as are their colleagues in the North Central and Western regions.

Summary statement to this section

A cursory glance at Table 25 will show that two

regional patterns develop. The business leaders in the Northeast make more positive scores (positive being defined here as acceptance of the statements) than do the business leaders from the other regions. While great caution needs to be used in interpretation, it would seem that the business leader in the Northeast is more in favor of the church or synagogue taking a more positive role in helping to bring about a more responsible society. It would seem that he is less willing to see the religious institution concern itself only "with spiritual matters," than are his colleagues in the other regions.

The most remarkable regional pattern for labor leaders is in the West. The positive scores (positive being defined the same as above) made by the labor leader in the West was three to one over his colleagues in any of the other regions. It would seem that the labor leader in the West is more in favor of the church or synagogue taking an active role in the political, social, and economic life of the nation than are his colleagues in the other regions.

There are two reasons why any person reading the results of this survey should be cautious in making positive analysis. (1) When the returns were measured by region this cut down the number of persons in each category; consequently the score would be less reliable. The scores in Chapter III give a more accurate account of the attitude

of the groups there dealt with. (2) The nature and influence of a man's personal faith is something that can at best only be generally known, and then only as that man is seen in action under varying circumstances. A questionnaire does not see a man in action under any circumstances.

Opinions Concerning Cultural Role of Religious Leader, by Regions

This section of the questionnaire was designed to obtain responses from the business and labor leaders solicited for replies to certain types of political, economic, and social activity in which the religious leader might engage. In this chapter the responses are being compared on a regional basis.

This section of the questionnaire is headed, "From the following statements check the ones with which you agree." The responses by region will be found in Table 26. A percentage score is used.

A minister should let it be known that as a citizen he takes part in partisan political campaigns

In Chapter III it is noted that the majority of business leaders are opposed to this statement. The national score, was 20 per cent in favor. The labor leader is more in accord with the statement. His national score is 53.3 per cent in favor.

The business leader in the Northeast, who was most

TABLE 26
OPINIONS OF BUSINESS AND LABOR LEADERS CONCERNING CULTURAL ROLE OF THE RELIGIOUS
LEADER

Statements	West		N. Central		Northeast		South	
	B.	L.	B.	L.	B.	L.	B.	L.
A minister should let it be known that as a citizen he takes part in partisan political campaigns	31.4	42.0	22.4	4.17	11.9	40.0	20.6	47.2
A minister should encourage good people in the community to run for office	77.1	93.5	77.6	74.6	61.2	86.1	76.5	75.0
A minister should use his influence to foster specific legislation	17.1	51.6	15.8	38.1	19.4	36.1	23.5	47.2
A minister should never publicize his preference on candidates	40.0	35.5	34.2	34.9	37.3	25.0	38.2	30.6
A minister should take stands on specific issues, but not on the parties	31.4	51.6	67.1	74.6	52.3	72.2	52.9	63.9

B - Business leader
L - Labor leader

TABLE 26 (cont'd)

Statements	West		N. Central		Northeast		South	
	B.	L.	B.	L.	B.	L.	B.	L.
A minister should encourage specific lay members of his congregation to participate actively in politics	31.4	41.9	50.0	50.8	38.8	47.2	44.1	52.8
A minister should give support to non-partisan political movements clearly aimed at community betterment	71.4	77.4	75.0	88.9	74.7	80.6	82.3	80.6
A minister should use the pulpit to analyze current political issues in the light of Christian faith	28.6	38.7	40.8	61.9	35.8	41.7	44.1	50.0
A minister should participate in non-partisan campaigns to get out the vote	62.9	74.2	67.1	71.4	59.7	63.9	58.8	72.2
A minister should foster discussion in church organizations on the vital political issues confronting the community and nations	28.6	58.1	47.4	58.7	43.3	58.3	47.0	47.2

B - Business leader

L - Labor leader

liberal in his acceptance of the statements in the preceding section, is most conservative in his acceptance of this statement. The business leader most in favor of the religious leaders taking active part in partisan political campaigns is to be found in the West.

The labor leaders' scoring on the statement varies little from region to region. Surprisingly enough, the labor leader in the South is more in accord with the statement. The surprising element enters so far as this survey is concerned, because of the Southern labor leaders' more conservative nature as noted in his scoring for the preceding section. Not once did he make the higher score, meaning acceptance of a statement, in the entire section. If the scoring here is correct, it means that he, more than his colleagues in the other regions, would be in favor of the religious leader taking part in partisan political campaigns. So far as the results of this survey are concerned, the religious leader would get more support, if he decided to become active in political campaigns, from the labor leader than he would from the business leader. And that would be especially true of the labor leader in the West.

A minister should encourage good people in the community to run for office

Both groups agree with this statement. The national score for the business leader is 72.3 per cent in favor.

The national score for the labor leader is 80.8 per cent in favor.

There are no significant differences concerning the scores from region to region so far as the business leader is concerned. Their scores are quite evenly distributed.

The labor leader score has some significant variations. Whereas the labor leader in the South made the most positive score in the preceding statement, he drops behind his colleagues from the other regions in accepting this statement. The labor leader in the West, who was most liberal in his acceptance of the statements in the preceding section, is more in agreement with this statement than his colleagues in the other regions.

A minister should use his influence to foster specific legislation

The business leader is very much opposed to this statement. His national score drops to 18.2 per cent. The labor leaders' national score is somewhat higher, 42.5 per cent in favor. However, a majority of labor leaders do not agree that a minister should use his influence to foster specific legislation.

There are no significant variations in the business leaders' scoring from region to region. It can be assumed that in no part of the country would it be possible to discover very many business leaders who would favor their

religious leaders using his influence to foster specific legislation.

The labor leaders would be more in favor of such activity on the part of their religious leaders, but even in their company he would need to know that only about half would approve his action. The response of the labor leaders in the West indicates that they, more than their colleagues in other regions, would be in favor of their religious leaders' activity in fostering specific legislation.

A minister should never publicize his preference on candidates

The business leaders' scoring indicates that a majority feels that the religious leader should publicize his political preferences. The labor leaders also feel that the religious leaders should be granted the privilege of publicizing their political preferences. The response to this statement indicates that both groups favor the statement.

It will be noticed in Table 26 that in neither group does there occur a wide variation in scoring from region to region. The scores are quite evenly distributed.

A minister should take stands on specific issues, but not on parties

A majority of business leaders (53.6) agrees with this statement. The majority of labor leaders agreeing

with the statement is even higher (67.7). These scores will be found in Chapter III (Table 14).

Some radical variations between the regions, so far as the business leader is concerned, are revealed in Table 26. The business leader in the West does not think that the religious leader should take stands on either issues or parties. His colleagues in the North Central region, on the other hand, are convinced (67.1) that the religious leader should state his preference on issues. The interesting phenomena to be noted about this are discovered by examination of the section, which has to do with the role of the church or synagogue in social, political, and economic life (Table 26). In this section the business leader in the West was more liberal in his acceptance of the statements concerning the role of the church or synagogue. In the area under discussion he reverses that liberal role and becomes conservative concerning the role of the religious leader. The business leader in the North Central region had the conservative role in the preceding section. In this instance he is by far more liberal than his colleagues in the other regions, and especially more so than his colleagues in the West.

The labor leaders' scores by regions reveal one interesting variation. The labor leader in the West, who

has been quite liberal in his acceptance of the statements, reverses his liberal trend in this instance. His score is 51.6 per cent in favor of the statement.

It will be noted that this is one of the two instances in this section of the questionnaire where leaders in both groups and from the same area, make the low score on one of the statements.

A minister should encourage specific lay members of his congregation to participate actively in politics

The noticeable variations in scoring by regions occurs, as was the case in the statement above, in the West. Here again, the leaders from both groups are more in opposition to the statement, than their colleagues in the other regions.

This is not so strange so far as the business leader is concerned, for in the West he has been mildly liberal in his acceptance of the statements. The labor leader in the West, on the other hand, has been quite liberal in his acceptance of the statements. He seems to reverse his role in this particular instance.

In none of the regions are the leaders from either group convinced that the religious leader ought to convince lay members of his congregation to participate actively in politics.

A minister should give support to non-partisan political movements clearly aimed at community betterment

Both groups favor the religious leader's role in community betterment. The business leaders' national score was 75.9 per cent in favor. The labor leaders' national score was 83.2 per cent in favor.

It will be noted in Table 26 that there are no significant variations from region to region so far as acceptance or rejection of this statement is concerned. It seems, from the results of this sample, that both groups would give solid support to the religious leader if he took part in some community betterment campaign.

A minister should use the pulpit to analyze current political issues in the light of Christian faith

The business leaders' national score (37.7) on this item indicates that he is opposed to the use of the pulpit for analyzing political issues. The labor leaders' national score (50.3) indicates that he is very mildly in favor of such a use of the pulpit.

The same general agreement exists among the business leaders from region to region. A slight difference occurs in the responses from the West. The business leaders conform to their characteristic conservative role in this region by making again, as they have throughout this section, the lowest response.

The labor leaders' responses (Table 26) indicate that there are significant differences between the areas.

The majority of labor leaders in the North Central area would, so the survey seems to indicate, support the religious leader who used the pulpit to analyze political issues. The support would not be so strong in the other regions.

It will also be noticed in Table 26 that both business and labor leaders in the West made the lowest response in favor of this statement. This is the third instance in the present section where this has occurred.

A minister should participate in non-partisan campaigns to get out the vote

There are no significant variations from region to region so far as either business or labor leaders are concerned. It would seem, that the results of this survey give evidence that the religious leader would get support from these men if he participated in a non-partisan drive to get out the vote. The same can be said concerning the labor leaders.

A minister should foster discussion in church organizations on the vital political issues confronting the community and nations

The business leaders' national response (42.7) to this statement indicates that the majority of them do not favor the idea. The labor leaders' national response to the statement was 55.7 per cent in favor, which indicates that a small majority of them favor the idea.

The scores in Table 26 indicate that the response of the business leaders are not significantly different. The men in these areas are in general disagreement with the statement. Their colleagues in the West are more violently opposed to the proposition. The response in this region indicates that the business leaders would oppose, by a margin of 3 to 1, any attempt by the religious leader to foster political discussion groups in the church.

The labor leaders' responses show only slight variation from region to region. There is a slight drop in favorable responses from the men in the South.

Summary statement to this section

In the summary statement to the last section it was noted, with due caution, that two regional patterns emerged from the responses. The business leaders in the East were more liberal in their acceptance of a more active role for the church so far as political, economic and social responsibility was concerned. It will be noted in Table 26 that their liberal view does not extend to the religious leader's involvement in such affairs. In no instance, throughout this section of the questionnaire, did the men from this area make a higher score than those in other regions. In the preceding section they made five highest scores, indicating that they were more in favor of a statement than their colleagues from the other regions.

The business leader in the North Central region was the more liberal in his acceptance of the religious leader's active involvement in political, social, and economic matters, although again extreme caution must be exercised in making this claim.

The emerging patterns so far as the labor leaders are concerned occur again in the West, and this time in the North Central area. Each group has the same number of high scores, indicating that they would be more favorably inclined to the religious leader's activity in political campaigns. The same cautions mentioned above need to be kept in mind here.

A general pattern for the universe seems also to be emerging as a result of the scoring of the responses by regions. The scoring indicates that less attention is paid the church and synagogue in the West than in any other region. This is not a basis for saying that the West is more secularized than the other regions. It can be said, however, that this situation should be viewed with alarm. If the church or synagogue has a moral and ethical effect on society, and many would grant that such is true, then it is time for Christian evangelism of the highest order to get under way in this region.

Another pattern that emerges is the seeming "individualistic religion" of the South. Such a clue is discovered

in the responses to that part of the questionnaire having to do with motivation (items 6 through 11).² Their scoring on such items as religious motivation (a feeling of serving God), ideals in relation to job, personal religious ideals, and importance of church or synagogue affiliation is much higher than the responses from the men in the other regions. However, their acceptance of church pronouncements concerning the role of the religious institution and religious leader in cultural improvement, is lower than the scoring in any other region. It is assumed that the church pronouncements, if implemented by local churches, would help to produce a more responsible society. There seems to be a wider gap between ideal and performance in the South than in the other regions.

Another pattern that emerges is the somewhat greater "ecclesiastical maturity" in the North Central and Northeast regions. This is discernible in the responses made to those statements in the questionnaire having to do with the cultural responsibilities of the religious institution and religious leader. The leaders in these regions were much more liberal in their acceptance of church pronouncements, than those in the other regions. Perhaps this is partly

²See Appendix A.

true because this is not only the "golden triangle" for industry, but also the location of most church headquarters, leading theological schools, and church conferences.

CHAPTER V

COMPARISONS BY FAITH AND DENOMINATIONS

This chapter, like Chapter IV, has a threefold purpose: (1) to compare the differences in responses to the questionnaire by the business and labor leaders by faith and denomination; (2) to compare the responses to the questionnaire by the business leaders by faith and denomination; (3) to compare the responses to the questionnaire by the labor leaders by faith and denomination.

A word of caution must be noted so far as the statistical accuracy of these responses are concerned. When the universe is divided into so many smaller sections, the scores will be less reliable. One cannot say exactly that a certain condition exists in the thinking of all business or labor leaders from any faith or denomination, because of a score that is made here. The most that can be said is that these scores only point to a condition that might exist. A more reliable score concerning any condition or attitude that might exist will be found in Chapter III (Table 14). The scores in this chapter are valuable only in the sense that they will suggest clues to possibilities. Further research would be necessary before these scores

could be accepted with finality.

Table 27 will show the faith and denominational breakdown of the informants. The designation "Protestant" refers to those responses where the informant maintained that he preferred the Protestant faith, but did not specify denomination. The term "miscellaneous" refers to those groups too small to be designated in a separate category. It is made up of responses from men who are affiliated with such church groups as the Evangelical United Brethren, Latter-Day Saints, Church of Christ, Congregational, and Disciples of Christ.

Church related activity, by faith and denomination

The data for the next two questions will be combined in order that there might be a more meaningful discussion.

The first question asked in this instance was, "How often, on the average, do you attend a religious service?" Table 28 lists the multiple choices, and gives the statistical response by faith or denomination. A percentage score is used. These figures cannot be discussed in their entirety because of lack of space. The text of this study will call attention only to certain major aspects of the figures indicating attendance once a week or more.

It was pointed out in Chapter III (Table 3) that the labor leader was more regular in his attendance at religious services. His national score on attendance at

TABLE 27
AFFILIATION BY FAITH AND DENOMINATION

Faith and Denomination	Business Leader	Labor Leader
Roman Catholic	5.0	27.4
Jewish	6.3	1.2
Protestant: Baptist-Lutheran	9.5	16.1
Episcopal	23.1	3.0
Methodist	10.0	13.7
Presbyterian	14.5	6.0
"Protestant"	10.0	6.0
Miscellaneous	18.5	22.6

TABLE 28

REGULARITY OF ATTENDANCE AT RELIGIOUS SERVICE, BY FAITH AND DENOMINATION

		Miscella- neous	"Protestant"	Presbyteri- an	Methodist	Episcopal	Protestant: Baptist- Lutheran	Jewish	Roman Catholic
Attendance									
Once a week or more	B	78.2	9.1	40.7	54.5	42.3	81.9	14.3	100.0
	L	75.0	30.0	50.0	60.9	20.0	33.3	.0	91.3
Twice monthly	B	40.6	9.1	18.7	27.3	11.5	4.8	.0	.0
	L	36.8	30.0	20.0	8.7	20.0	18.5	.0	.0
About once a month	B	8.8	18.2	9.4	9.1	15.0	.0	14.3	.0
	L	20.6	20.0	10.0	8.7	40.0	18.5	.0	2.2
Several times a year	B	40.6	22.8	18.7	4.6	21.2	9.5	35.7	.0
	L	33.8	10.0	20.0	13.1	20.0	22.2	50.0	4.4
Only on Holy Day celebrations	B	.0	4.6	3.1	.0	.0	.0	7.2	.0
	L	.0	.0	.0	.0	.0	.0	50.0	.0
Never	B	25.9	31.8	6.3	4.6	9.6	4.8	28.6	.0
	L	27.9	10.0	.0	8.7	.0	7.4	.0	2.2

B - Business leader

L - Labor leader

religious service (once a week or more) was 55.9 per cent. The business leaders' national score in the same area was 43.0 per cent.

The labor leaders follow somewhat the same pattern as the business leaders. The labor leader in the Roman Catholic Church attends church more often than does his brother in the Protestant Church, 91.3 per cent once a week or more. The next highest score came from the labor leader in the Methodist Church, 60.9 per cent. His score so far as the Presbyterian denomination is concerned was 50.0 per cent. The Baptist and Lutheran labor leader drop to 33.3 per cent.

A second question reflecting activity in the church or synagogue was, "Which office, or offices, in a church or synagogue do you hold?" Table 29 lists the church or synagogue offices, and the statistical response.

In Chapter III it was pointed out that the majority of both business and labor leaders had not been captured by the church or synagogue so far as getting them involved in some type of official responsibility. The results of the answers to this question revealed that 55.8 per cent of the business leaders held no office. Add another 18 per cent for those who failed to answer the question and the figure for those probably holding no office stands at 74.4 per cent.

TABLE 29

CHURCH OR SYNAGOGUE OFFICE HELD, BY FAITH AND DENOMINATION

Offices			Miscella- neous	"Protestant"	Presbyteri- an	Methodist	Episcopal	Protestant: Baptist- Lutheran	Jewish	Roman Catholic
	B	L								
Steward			.0 2.9	.0 .0	.0 .0	40.9 13.1	2.0 .0	4.8 3.7	.0 .0	.0 .0
Diacon	B	L	8.8 11.8	4.6 10.0	6.3 .0	9.1 .0	2.0 .0	23.8 7.4	.0 .0	.0 .0
Presbyter	B	L	.0 .0	.0 10.0	18.8 .0	.0 .0	2.0 .0	.0 .0	.0 .0	.0 .0
President of Synagogue	B	L	.0 .0	.0 .0	.0 .0	.0 .0	.0 .0	.0 .0	7.2 .0	.0 .0
Other	B	L	51.0 11.8	.0 10.0	18.8 .0	13.6 8.7	13.7 .0	9.5 7.4	14.3 .0	9.1 2.2
No office	B	L	84.7 50.0	59.1 60.0	50.0 50.0	22.7 43.5	54.9 100.0	47.6 74.0	71.5 100.0	81.8 93.5

B - Business leader
L - Labor leader

Likewise the answers revealed that 68.9 per cent of labor leaders held no office. Add to that 16.8 per cent who failed to answer and the percentage probably holding no office stands at 85.7.

When the results of the answers to this question are broken down on a denominational or faith basis, as in Table 29 it is quite evident that all the denominations, the Jewish faith, and Roman Catholic faith have little about which they can be proud, so far as capturing men from either group to active participation in some office in their particular religious institution.

So far as the denominations are concerned the Methodist Church has been almost twice as successful in capturing both business and labor leaders for some office, as any of her sister denominations. The one which comes the closest is the Baptist-Lutheran combination. The Methodist Church has enlisted 63.6 per cent of her business leaders for some type of church office. Over 40 per cent of the total sample are stewards. The Methodist Church has enlisted 21.8 per cent of her labor leaders for some type of church office. Over 13 per cent of the total sample are stewards.

A strange phenomenon occurs concerning the Roman Catholic business and labor leaders who answered the question. Even though 100 per cent of Roman Catholic

business leaders and 91.3 per cent of the Roman Catholic labor leaders attended church once a week or more, a very low percentage of both hold any church office. It would seem that there is little connection between church attendance and church responsibility, so far as the Roman Catholic business and labor leader is concerned. This may partly be a reflection of a different concept of the role of the laity among Roman Catholics.

Another interesting phenomenon is to be found in the answers to the question given by the Jewish business leaders. The results indicate that 21.5 per cent of the Jewish business leaders were involved in some type of office in the religious institution. The Jewish labor leader's score is zero.

It would seem, from the results of this survey, that the religious institution has much work to be done before it can begin to claim these men for some type of church responsibility. An interesting study might be made to determine methods for capturing these men who have so much to say concerning the activities of the market place.

Religious motivation by faith and denomination

The data for the next six questions will be combined for more meaningful discussion.

The first question asked in this section was, "To what extent was religious motivation (a feeling of serving

God) a factor in the choice of your present position?" The choices and statistic responses will be found in Table 30.

In Chapter III (Table 7) it was noted that 48 per cent of the business leaders felt that religious motivation (a feeling of serving God) was an important factor in their choice of vocation. In the same table it was noted that 64.7 per cent of the labor leaders felt that religious motivation was a factor in the choice of their present vocation.

It will be noticed in Table 30 that the business and labor leaders belonging to the Presbyterian Church have the highest score concerning this question of religious motivation. Seventy-one and eight-tenths per cent of the business leaders who belong to the Presbyterian Church felt that religious motivation was a factor in their choice of vocation. Ninety per cent of the labor leaders belonging to the Presbyterian Church felt that religious motivation was a factor in the choice of their present vocation.

The Methodist business leader scored second to the Presbyterian business leader. His score was 54.6 per cent. The Methodist labor leader was also second to the Presbyterian labor leader. His score was 78.3 per cent.

The next highest score belongs to the Episcopal business leader (51.9). The labor leader in the Roman Catholic Church was third among labor leaders (69.6). It

TABLE 30
RELIGIOUS MOTIVATION, BY FAITH AND DENOMINATION

Choices		Miscel- laneous	"Protes- tant"	Presby- terian	Methodist	Episcopal	Protestant Baptist- Lutheran	Jewish	Roman Catholic
Great extent	B	26.4	38.2	21.8	13.7	17.3	23.8	7.1	27.3
	L	41.2	20.0	10.0	26.1	20.0	11.1	.0	37.0
Some extent	B	20.6	29.1	50.0	40.9	34.6	19.1	28.6	18.2
	L	20.6	65.0	80.0	52.2	40.0	51.9	.0	42.6
None	B	44.1	83.6	25.0	40.9	44.2	52.4	57.1	54.6
	L	23.5	30.0	.0	21.8	40.0	25.9	50.0	26.1
No answer	B	8.8	49.1	3.1	4.6	3.8	4.8	7.1	.0
	L	14.7	10.0	10.0	.0	.0	11.1	50.0	4.4

B - Business leader
L - Labor leader

will also be noted that the Jewish business leader makes a better score here than in any other place on the scoring. His score was 35.7 per cent. It will also be noted that the Jewish labor leader's score was zero.

The second question asked in this section was, "Which of the following ideals are important to you as reasons for carrying on your present job?" Table 31 lists the multiple choices, and the faith and denominational responses to them. A mean score is used. The lowest figure meaning, of course, that this is the highest ranking.

In Chapter III (Table 8) it was noted that the first choices in order for the business leader were, "personal satisfaction and attainment," "economic security," "being of service." The first three choices for the labor leader were, "being of service," "serving God," and "personal satisfaction and attainment."

An arbitrary scale of choices which seems most adequate to the present writer is the ranking the labor leaders made. It will be interesting to note the denominations that most nearly produce leaders who answered the questions on the basis of this arbitrary scale. The business leaders from the denominational group listed as "miscellaneous" come closer to meeting the ideal scale, than those from any other denomination. The business leaders, regardless of their denomination, seem to follow the choices of the total group as listed above.

TABLE 31
IMPORTANT IDEALS FOR CARRYING ON PRESENT JOB, BY FAITH AND DENOMINATION

		Miscellaneous	"Protestant"	Presbyterian	Methodist	Episcopal	Protestant: Baptist- Lutheran	Jewish	Roman Catholic
Choices									
Personal satis- faction	B	2.0	1.6	1.9	1.9	2.6	1.9	1.5	1.5
	L	2.2	1.5	2.0	1.6	2.0	2.5	.0	2.5
Economic security	B	2.1	1.8	2.2	1.8	2.1	2.1	2.0	2.2
	L	2.8	2.0	3.3	2.7	2.0	2.0	.0	2.5
Being of service	B	1.6	2.1	2.4	2.3	2.0	2.6	2.7	2.9
	L	1.4	2.2	1.5	1.7	1.0	1.6	.0	2.1
Having a satisfactory social life	B	4.1	3.4	4.1	4.2	3.5	4.6	4.0	4.8
	L	3.5	.0	5.0	5.0	2.0	4.2	.0	3.9
Serving God	B	2.9	5.0	2.5	2.4	2.8	2.3	3.8	2.8
	L	2.4	3.0	1.5	3.2	.0	2.9	1.0	3.0

B - Business leader
L - Labor leader

The labor leaders who let the way for the arbitrary value scale set up here, that is (1) being of service, (2) serving God, (3) personal satisfaction, (4) economic security, (5) satisfactory social life, are men united with the denominations listed under the term "miscellaneous." This includes the following denominations: Evangelical United Brethren, Latter-Day Saints, Congregational, Church of Christ, and Disciples of Christ. Men in the Presbyterian, Baptist-Lutheran, and the Episcopal Church agreed with them.

The third question asked in this section was, "Which of the following religious ideals do you consider important for your own life?" Table 32 lists the multiple choices, and gives the statistical response to them.

In Chapter III (Table 10) it was noted that both groups selected as their number one and number two choices, "The relations of men to one another is part of their relation to God" and "The relations of man to God is an individual matter." The two groups show very little difference in their scoring of the third and fourth choices. It was pointed out in Chapter III that both groups rated high, so far as the present study is concerned, in ideology.

The denominational and faith breakdown also shows comparatively little variation. Apart from varying

TABLE 32
IMPORTANT RELIGIOUS IDEAS FOR LIFE, BY FAITH AND DENOMINATION

Choices		Miscellaneous	"Protestant"	Presbyterian	Methodist	Episcopal	Protestant: Baptist- Lutheran	Jewish	Roman Catholic
The relations of men to one another is part of their relation to God	B	1.5	1.7	1.5	1.6	1.4	1.8	1.7	1.6
	L	1.4	2.0	1.2	1.5	1.0	1.6	1.0	1.5
The relations of man to God in an individual matter	B	1.6	1.7	2.6	2.2	2.3	1.9	2.8	2.6
	L	1.7	2.2	2.2	2.2	3.0	1.8	.0	2.4
Good relations between man and man is the best religion	B	2.3	1.9	2.1	2.6	2.3	3.0	1.4	4.0
	L	2.2	3.0	1.7	2.6	2.0	2.8	.0	2.2
We ought to serve God primarily to attain personal salvation	B	3.0	3.0	2.6	2.6	2.0	1.6	3.5	1.2
	L	3.0	2.2	3.0	2.6	3.0	2.5	.0	2.2

B - Business leaders

L - Labor leaders

rankings of items three and four, there were few noteworthy items. Item three, "Good relations between man and man is the best religion," was placed second by Presbyterian business and labor leaders, by Episcopal labor leaders, and by Jewish business men. Baptist-Lutheran business men and Roman Catholic business men, in the most striking variation placed item four, "We ought to serve God primarily to attain personal salvation," in first rank. The Jewish business leader indicates that good relations between men is to be regarded as a high religious ideal. The Roman Catholic business leader indicates that it has little to do with religious idealism.

The fourth question asked in this section was, "If religious affiliation with the church or synagogue is important, and has influence on the way a man conducts his job, why? Which of the following ideas most nearly expresses its importance?" Table 33 lists the multiple choices, and gives the statistical response to them.

It was pointed out in Chapter III (Table 11) that both groups responded in the following order: (1) "It promotes personal religious experience," (2) "It is most helpful to the unity of the family," (3) "It stimulates the solution of social problems," (4) "It broadens social life," (5) "It is good business."

This is the only place in the questionnaire that

TABLE 33

IMPORTANCE OF CHURCH OR SYNAGOGUE AFFILIATION, BY FAITH AND DENOMINATION

Choices		Miscellaneous	"Protestant"	Presbyterian	Methodist	Episcopal	Protestant: Baptist- Lutheran	Jewish	Roman Catholic
It stimulates the solution of social problems	B	2.1	2.1	2.1	2.2	1.7	2.4	2.3	2.3
	L	2.6	2.2	1.7	1.9	1.0	2.3	.0	1.7
It promotes personal religious experience	B	1.4	1.8	1.8	1.6	2.1	1.1	2.4	1.5
	L	2.5	1.2	1.8	1.6	2.5	1.7	1.0	2.1
It is good business	B	3.6	3.3	3.9	3.9	3.8	5.0	3.6	5.3
	L	3.1	2.8	4.0	3.8	.0	4.2	.0	4.0
It is most helpful to the unity of the family	B	2.5	2.0	2.1	2.5	1.8	2.3	1.6	2.2
	L	1.7	2.0	1.8	2.2	1.7	1.8	.0	2.2
It broadens social life	B	2.9	1.8	4.0	3.5	3.4	3.6	3.8	4.0
	L	3.1	2.7	4.0	2.6	3.0	3.9	.0	3.9

B - Business Leader

L - Labor Leader

such a phenomenon of identical order occurs. Some variations occur from denomination to denomination, but they seem insignificant.

The fifth question asked in this section was, "Do you feel that prayer has a constructive influence on the way you conduct your job?" The multiple choices are listed in Table 34, along with the statistical responses to them. A percentage score is used.

In Chapter III (Table 12) it was pointed out that the majority of business leaders felt that prayer had an influence on the way they conducted their job. Their national score on this question was 56.6 per cent for "usually," and 25.8 per cent for "sometimes." Only 13.1 per cent answered "never." Only 4.52 per cent failed to answer the question. The majority of the labor leaders felt the same way. Their national score on the question was 63.5 per cent for "usually," and 21.6 per cent for "sometimes." Only 7.8 per cent said they never prayed, and 7.19 per cent failed to answer the question. Evidently both groups feel that prayer is helpful in the conduct of their job.

The denominational scoring shows little differentiation between the various groups. The business and labor leaders belonging to the Roman Catholic Church score highest in this section. The lowest score is found in the

TABLE 34

INFLUENCE OF PRAYER ON CONDUCT OF JOB, BY FAITH AND DENOMINATION

Choices		Miscellaneous	"Protestant"	Presbyterian	Methodist	Episcopal	Protestant: Baptist- Lutheran	Jewish	Roman Catholic
Usually	B	53.8	36.4	71.9	45.5	59.6	76.2	14.3	90.9
	L	55.9	70.0	70.0	69.5	60.0	59.3	50.0	71.8
Sometimes	B	15.9	27.3	15.6	45.5	28.8	19.1	50.0	9.1
	L	38.2	10.0	20.0	17.4	20.0	25.9	.0	19.6
Never	B	20.6	31.8	9.4	4.6	5.8	.0	35.7	.0
	L	5.9	10.0	10.0	4.3	20.0	7.4	50.0	2.2
No answer	B	20.0	4.5	3.1	4.6	5.7	4.7	.0	.0
	L	5.9	10.0	.0	8.7	.0	7.4	.0	6.5
B - Business leader									
L - Labor leader									

responses from the Jewish business and labor leaders. It will also be noticed that both Jewish business and labor leaders score higher than any other denomination in declaring that they never pray. It would seem that the Jewish business and labor leaders feel that prayer has comparatively little effect on the way they conduct their jobs.

Another surprising score concerns that of the Episcopal labor leader. His score on the third choice in this section was 20 per cent. This means that a substantial minority felt prayer was of little value in the way they conducted their jobs.

The results of this section of the survey seem to indicate that the business and labor leaders in the Roman Catholic Church feel that prayer is very effective in the way they conducted their job. The Jewish business and labor leader felt that it was of little value so far as the conduct of their job was concerned. The leaders from the other denominations, excepting the business leaders in the "Protestant" group, and those labor leaders in the Episcopal Church, indicated with little variation in their responses, that prayer was of real value in the conduct of their job.

The fifth question in this section was, "If prayer is important, which of the following prayer periods is most helpful?" The scoring for this section will be found in

Table 35. A mean score is used. In Chapter III (Table 13) it will be noted that both groups responded in the following order: "As a daily practice," "Before making vital decisions," "In the church or synagogue as an act of worship." They reversed themselves on choices four and five.

There are few significant faith and denomination differences in the response to this question by the business and labor leaders. One such difference is found in the response of the Jewish business leader. The Jewish business leader felt that prayer was most helpful "when under great emotional strain." This was the fifth choice for his business colleagues in the other religious institutions. His second choice was the same as his colleagues'. He felt, with them, that prayer was most helpful "in the church or synagogue as an act of worship." His third choice was, "As a daily practice." This was the first choice of his colleagues.

The Roman Catholic labor leader responds in exactly the same manner as do the labor leaders in the other religious groups with respect to his first choice. After this they part company and move in different directions concerning the rest of the choices.

Opinions of Business and Labor Leaders, by
Faith and Denomination, Concerning the
Cultural Role of the Religious
Institution

This section of the questionnaire, as explained in

TABLE 35
IMPORTANCE OF PRAYER PERIODS, BY FAITH AND DENOMINATION

Choices		Miscellaneous	"Protestant"	Presbyterian	Methodist	Episcopal	Protestant: Baptist- Lutheran	Jewish	Roman Catholic
Before making vital decisions	B	3.1	2.3	2.1	2.9	2.2	2.1	2.4	3.0
	L	2.4	2.2	1.7	1.9	1.7	2.3	1.0	2.4
In the church or synagogue as an act of worship	B	2.6	2.4	2.8	2.5	2.3	3.0	2.0	2.4
	L	2.9	1.8	2.4	3.4	2.0	2.8	.0	2.3
As a daily practice	B	1.1	1.4	1.5	1.8	1.5	1.2	2.8	1.1
	L	1.1	1.1	1.0	1.6	1.0	1.4	1.0	1.5
When under great emotional strain	B	3.0	1.8	3.3	2.8	2.4	3.0	1.7	3.1
	L	2.2	2.5	2.4	2.7	.0	3.0	.0	1.5
Whenever one thinks about it	B	1.8	2.0	2.8	2.6	2.4	3.1	3.2	4.0
	L	2.7	3.0	5.0	3.6	2.5	3.7	.0	3.2

B - Business leader
L - Labor leader

Chapter III, was designed to obtain responses to certain types of political, economic, and social activity in which the church or synagogue might engage. In Chapter III general comparisons were made between the business and labor leaders. In this chapter the responses are being compared on a faith and denominational basis.

This area of the questionnaire is headed, "From the following statements check the ones with which you agree." The responses by denominations to the statements will be found in Table 36. A percentage score is used.

The church or synagogue is under obligation to secure the best possible social and economic organization

It was noted in Chapter III (Table 14) that neither the business leader nor labor leader felt that the church should get involved in such a venture. Only 34.6 per cent of the business leaders responding to the questionnaire felt that this was a proper role for church or synagogue. The labor leaders felt somewhat more in favor of the statement. Their favorable response to the statement was 44.3 per cent. Their response by faith and denomination will be found in Table 36 of this chapter.

It will be noticed in Table 36 that the faith and denominational scores, so far as the business leaders are concerned, vary little from the total score (34.6) mentioned above, except for the Baptist-Lutheran and the Episcopal

TABLE 36

OPINIONS OF BUSINESS AND LABOR LEADERS BY FAITH AND DENOMINATION CONCERNING
THE CULTURAL ROLE OF THE RELIGIOUS INSTITUTION

Statement		Miscellaneous	"Protestant"	Presbyterian	Methodist	Episcopal	Protestant: Baptist- Lutheran	Jewish	Roman Catholic
The church or synagogue is under obligation to secure the best possible social and economic organization	B L	53.5 48.0	47.3 30.0	46.9 50.0	36.4 39.1	28.8 .0	14.3 51.9	35.7 10.0	36.4 45.6
The church or synagogue should not identify any particular social system with the will of God	B L	63.8 66.1	68.2 70.0	56.2 30.0	40.9 34.8	51.9 20.0	38.1 33.3	42.9 100.0	54.5 28.3
The church or synagogue should condemn and seek to rectify all social and economic systems which give one man undue advantage over others	B L	60.6 55.8	50.0 50.0	40.6 60.0	40.9 73.9	34.6 40.0	19.1 48.1	64.4 .0	27.2 51.4

TABLE 36 (cont'd)

Statements		Miscellaneous	"Protestant"	Presbyterian	Methodist	Episcopal	Protestant: Baptist- Lutheran	Jewish	Roman Catholic
The church or synagogue should condemn and seek to rectify the motives of monetary gain as the dominant factor in the lives of men	B	39.1	27.3	34.4	36.4	28.8	38.1	28.6	45.5
	L	75.0	60.0	40.0	73.9	60.0	33.3	50.0	63.0
The church or synagogue should condemn and seek to rectify any social and economic system that allows groups or individuals to wield power without being responsible to any organ of society	B	65.0	72.8	56.2	59.1	40.4	38.1	57.2	45.6
	L	60.2	60.0	70.0	69.5	40.0	55.5	50.0	51.4

TABLE 36 (cont'd)

Statements		Miscellaneous	"Protestant"	Presbyterian	Methodist	Episcopal	Protestant: Baptist- Lutheran	Jewish	Roman Catholic
The church or synagogue should assert emphatically and seek to guide people into accepting the idea that the relations of men to one another are part of their relations to God									
	B	94.1	68.2	93.8	100.0	90.4	81.0	85.7	81.8
	L	70.1	80.0	80.0	85.7	80.0	85.2	100.0	82.6
The church or synagogue should insist that religion can best be worked out with- in the framework of the free enterprise system									
	B	39.1	50.0	65.6	63.6	59.6	38.1	42.9	27.2
	L	38.9	50.0	70.0	47.9	20.0	55.5	.0	36.9

TABLE 36 (cont'd)

Statements		Miscellaneous	"Protestant"	Presbyterian	Methodist	Episcopal	Protestant: Baptist- Lutheran	Jewish	Roman Catholic
The church or synagogue should insist that every child and youth must have opportunities for education unsegregated because of race or class	B	53.5	50.0	65.6	54.4	26.9	33.3	71.4	54.5
	L	86.7	70.0	80.0	69.6	80.0	66.7	100.0	76.1
The church or synagogue should support Federal Aid to public education as the best means of guaranteeing full educational opportunity to all children	B	15.4	9.1	15.6	47.3	17.3	9.3	50.0	27.2
	L	70.3	50.0	60.0	56.5	40.0	59.3	50.0	51.4

TABLE 36 (cont'd)

Statements		Miscellaneous	"Protestant"	Presbyterian	Methodist	Episcopal	Protestant: Baptist- Lutheran	Jewish	Roman Catholic
The church or synagogue should insist that the workingman, whether in field or factory, is entitled to a recognized voice in the decisions which affect his welfare as a worker									
	B	47.6	31.8	50.0	36.4	36.5	19.0	42.9	54.5
	L	94.1	70.0	90.0	82.6	80.0	81.5	100.00	89.1
The church or synagogue can best do this by supporting free collective bargaining between unions and management									
	B	23.2	9.1	21.9	4.5	21.1	9.3	28.6	36.4
	L	91.2	70.0	90.0	73.9	60.0	70.4	100.0	84.7
B - Business leader									
L - Labor leader									

group. The Baptist-Lutheran group are less in favor of the statement than any of their colleagues in the other faiths and denominations. The Episcopal business leader does not object to the statement quite so much as his colleagues in the Baptist-Lutheran group.

It will be observed in Table 36 that the labor leaders' response to this statement is evenly distributed except for those in the "Episcopal" group and the Jewish leaders. The labor leaders in the "Episcopal" group were less in favor of the statement than their colleagues from the other faiths and denominations. The Jewish group was also in complete disagreement with the statement.

The church or synagogue should not identify any particular social system with the will of God

It was pointed out in Chapter III that only 35.9 per cent of the labor leaders felt that the church or synagogue should not identify some particular social system with the will of God. It will be noticed in Table 36 that the three denominations voting in favor of the statement are the "Protestant" group (those who did not identify their denomination), the Jewish faith, and the group designated "miscellaneous." The Methodist, Presbyterian, Baptist-Lutheran, Episcopalian, and Roman Catholic labor leaders felt that the church or synagogue could identify some particular social system with the will of

God. It will be noticed in Table 36 that it was their low scores that brought the national score down.

The business leaders' response to this statement is favorable in all the denominations except the Methodist, Baptist-Lutheran, and the Jewish faith. In the Methodist denomination both the business and labor leaders seem to agree that the church or synagogue should identify some social system with the will of God. Both groups in the Baptist-Lutheran group feel the same way. An interesting phenomenon is noticed in the Jewish group. The business leader in this group did not agree with the statement. The labor leader in this group agreed with it.

It would seem that a most interesting study could be made to determine why men from one denomination could be so far removed from the thinking of men, who probably being in much the same type of work and social class, in another denomination. It would seem that, whatever the reasons for the difference, men of the church would have been very much in favor of the statement.

The church or synagogue should condemn and seek to rectify all social and economic systems which give one man undue advantage over others

The above statement is another that a majority of the business leaders cannot accept. In Chapter III (Table 14) it will be noted that their score in favor of the statement was 39.1 per cent. The labor leaders were more

in favor of the idea. Their favorable score was 56.9 per cent.

It will be noted in Table 36 of the present chapter that the groups protesting the most are to be found in the Baptist-Lutheran and Roman Catholic groups. It will also be noted that there are three denominational groups who are favorable to the statement. They are the "Protestant," "Jewish," and "Miscellaneous" groups. Their responses, however, were not enough to pull the score for the total group (noted in Chapter III) up to the point where it could be said that the business leaders favor the statement.

The labor leaders' responses did not vary nearly so much as the business leaders'. In Table 36 it will be noted that their scores are evenly distributed, except for the men in the Methodist group. This group seems to be very much in favor of such a role for the church or synagogue as suggested in the statement.

The church or synagogue should condemn and seek to rectify the motives of monetary gain as the dominant factor in the lives of men

In Chapter III it was noted that a majority of business leaders voted against this statement. The labor leader was by a slight majority in accord with the statement.

In Table 36 it will be noted that the business leaders in every denomination have a score below the 50 per

cent mark. As was noted in Chapter III, any score below this would indicate disagreement with the statement.

The labor leaders from the differing faiths and denominations are not nearly so much in general agreement with the statement as were the business leaders. Those men in the labor ranks who agree with the business leaders are to be found in the group designated "miscellaneous," Presbyterian, and the Baptist-Lutheran group. The others, "Protestant," Methodist, Episcopal, Roman Catholic, and Jewish, disagree with the statement. It is evident that these men feel that some factor, other than earning money, should be the incentive that causes men to operate in the market place.

The church or synagogue should condemn and seek to rectify any social and economic system that allows groups or individuals to wield power without being responsible to any organ of society

Both the business and labor leaders agree that the church or synagogue ought to be active in the role suggested above. Actually the business leaders across the nation are about evenly divided on the matter. In Chapter III (Table 14) it will be noticed that 50.5 per cent responded in favor of the statement. In the same table it will be noted that the labor leaders' favorable response to the statement was 61.7 per cent.

The business leaders' responses show few variations.

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In Table 36 it can be seen that the Baptist-Lutheran group and the Episcopal business men were not as favorable to the statement as their colleagues from the other religious groups. The men in the "Protestant" group (those who did not identify their denomination), and those in the group designated "miscellaneous" were most in favor of the statement.

Three noticeable variations occur in the responses of the labor leaders. The men in the group designated "miscellaneous" were more opposed to the statement than any of the business leaders. The low score for the business leaders was 38.1 per cent. The low score for the labor leaders in this group was 22.5 per cent. The other low score (40.0) occurs in the responses from the Jewish labor leaders. The rest of the scores are more nearly similar.

The church or synagogue should assert emphatically and seek to guide people into accepting the idea that the relations of men to one another are part of their relations to God.

It will be noted in Chapter III (Table 14) that this statement brought enthusiastic support from both groups. The business leaders' score here was higher (86.8) than in any other part of this section. The labor leaders' score (84.4) was the second highest made in this section.

In Table 36 it will be noticed that the scoring

for the business leaders runs from a low of 68.2 per cent to 100 per cent. The low score was made by the "Protestant" group (those who failed to identify their denominations). The Methodist and "miscellaneous" were the only business leaders who scored 100 per cent. It will also be noted the labor leaders in the Methodist group and in the Jewish group made a high score of 100 per cent on this statement.

The scoring for both groups, as can be observed in Table 36, needs little comment. The Methodist and Jewish groups' score is very high in favor of the statement. Perhaps it needs to be pointed out again that the scoring patterns do not follow any faith or denominational line. The variants might show a significant difference on one item, and on the very next item move close together again. No faith or denominational group made a negative score on this statement.

The church or synagogue should insist that religion can best be worked out within the framework of the free enterprise system

A slight majority of leaders from both groups disagrees with this statement. There is a close relationship between their scores. The business leaders' national score was 49.6 per cent. The labor leaders' national score was somewhat lower, 45.1 per cent.

A few faith and denominational variations occur, as can be seen in Table 36. The business leaders from the

Roman Catholic Church are less in accord with the statement than any of their colleagues in the other religious groups. The men from the Baptist-Lutheran group, and from the group designated "miscellaneous" also have much lower scores, indicating greater disagreement with the statement. The rest of the scores are similar.

The scoring variations occurring among the labor leaders' responses indicate wide differences of opinion. The men from the Episcopal and "miscellaneous" groups are less in favor of the statement than the others. On the other hand, the leaders from the Presbyterian group have a very favorable score, indicating agreement with the statement.

The church or synagogue should insist that every child and youth must have opportunities for education, unsegregated because of race or class

In Chapter III (Table 14) it was noted that the business leader was not in favor of this statement. His score was 46.4 per cent. The labor leader was in favor of the statement. His score was 74.3 per cent.

In Table 36 of this chapter it will be noted that the denominational scores of the business leaders on this statement varies from a low of 26.9 per cent to a high of 71.4 per cent. There are two low scores in this section. The business leaders from the Episcopal Church make the lowest score, 26.9 per cent. The next lowest was made by

those from the Baptist-Lutheran group, 33.3 per cent. These scores indicate that these men are more violently opposed to the statement than their colleagues from the other religious groups. Outside of these two extremely low scores, the others are quite evenly distributed. In fact, if it had not been for the two low scores mentioned above, the average score of 46.4 would have been much higher. Most of the business leaders in the other religious groups have a percentage score that goes over the 50 per cent mark.

The labor leaders' scores range from 66.7 per cent to 100 per cent. Their total score was 74.3 per cent. The low score, which indicates that the labor leaders in this group were not so much in favor of the statement as their colleagues, comes from the same denominational group, Baptist-Lutheran, as that of the business leaders who were low in their score on the statement. The other scores are quite similar.

The church or synagogue should support federal aid to public education as the best means of guaranteeing full educational opportunity to all children

It was stated in Chapter III (Table 14) that the business leaders' response to this statement was an emphatic "no." Their score (17.7) dropped to its lowest point in the entire questionnaire. A slight majority of the labor leaders approve the statement. Their score was 58.7 per cent in favor.

With two exceptions the business leaders' low scores concerning this statement are evenly distributed, indicating that, regardless of faith or denominational affiliation, their opposition is widespread. This is not true, however, concerning the responses from the men in the Methodist group (47.3), and those in the Jewish group (50.0). It will be noticed in these two scores, however, that neither group is in favor of the statement. They are less opposed to it than their colleagues in the other religious group. It would seem that the Methodist and Jewish groups are much more liberal in their thinking concerning Federal Aid to education. Why this is so is beyond the scope of this study.

A glance at Table 36 discloses the fact that the labor leaders' responses are quite evenly distributed. This does not mean that the religious institution has trained him better than they have the business leader. It would seem possible that whatever feelings they have about Federal Aid to education have come from other sources. This possibility is probably also true for the business leader. It is evident from this survey that there are wide differences of opinion between the business and labor leaders. The religious institution will have its hands full if it undertakes to bridge this gap. The results of this survey indicate that bridging such a gap between the two groups would

have better chance of success in the Methodist and Jewish groups.

The church or synagogue should insist that the workingman, whether in field or factory, is entitled to a recognized voice in the decisions which affect his welfare as a worker

In Chapter III (Table 14) it was noted that the business leader made a national score of 37.3 per cent, indicating that he disagreed with the statement. The labor leaders' national score (85.1) indicates that he is much in favor of the statement.

It will be noted in Table 36 that the business leaders' score ranges from a low of 19.0 per cent to a high of 54.5 per cent. The low score was made by the Baptist-Lutheran group. This group is consistent in their low scoring all through this section of the questionnaire. It would seem that there is a wider gap between the ideal they were in favor of in statement six, "The church or synagogue should assert emphatically and seek to guide people into accepting the idea that the relations of men to one another are part of their relations to God," and the statements set up by the World Council of Churches as guides to carrying out this ideal in society, than any of the other religious groups.

The business leaders from the Presbyterian and Roman Catholic faith score higher here than any of the other groups. It would seem that the business leader in

these two groups has been better equipped by his church leaders to accept the facts of collective bargaining than have his colleagues in the other groups.

It was expected, of course, that the labor leader was in favor of this statement. His scoring in all faiths and denominations ranks very high.

The church or synagogue can best do this by supporting free collective bargaining between unions and management

It was noted in Chapter III (Table 4) that the two groups were in complete disagreement concerning this statement. The business leaders make their second lowest score (19.1) of the questionnaire, meaning that they are quite opposed to the statement. The labor leaders (79.6) responded enthusiastically, as was expected, to the statement.

The noticeable variations in the scoring among business men occurs in the group designated "Protestant" (denomination not stated) (9.1), the Methodist (4.5), and the Baptist-Lutheran groups (9.3). It will be noted in Table 36 that on statement nine, concerning Federal Aid to education, that the "Protestant" group and the Baptist-Lutheran group made the lowest scores. In this instance they are joined by their Methodist colleagues. It would seem that these three groups, more than the others, have either failed to recognize the advance in human relations in industry, or feel that the church or synagogue should

not get mixed up in such affairs.

It is doubtful that any comments need be made concerning the labor leaders' response to the statement. A glance at Table 36 will show that the scores tend to be high, with some decline among Episcopalian, Baptist-Lutheran, and "Protestant" groups. It would appear that some religious institutions will have more difficulty bridging the gap between the thinking of business and labor leaders than those of the other religious institutions.

Summary statement to this section

Let it be stated again, that the reliability of the scores in this section is lessened because of the breakdown of the universe of respondents into eight religious groups. The scores in this section are of some value, if they are compared throughout with the average scores made when the universe was scored. If they vary too much from this average score, then they are to be questioned. Such has been done throughout this section. After each statement there appears the reference to Chapter III (Table 13 and 14). Chapter III is the chapter that deals with general comparisons, based on responses made from all the informants within the universe. With this in mind, and with extreme caution, the scores in this section can be observed.

The statements appearing in this section were drawn

from pronouncements made by the World Council of Churches, meeting at Oxford in 1937, and at Evanston in 1954. A favorable response to the statement would indicate that the informants were in agreement. A score close to the 50 per cent mark would indicate a slight majority one way or the other. Scores further away from the 50 per cent mark, either up or down, would indicate a more emphatic approval or disapproval of the statement.

It will be noticed in Chapter III (Table 14) that the business leader on three occasions goes over the 50 per cent mark in approval of a statement. His score falls below the 50 per cent mark on eight occasions. In general, the business leader disagrees with the church pronouncements.

The labor leader, on the other hand, goes below the 50 per cent mark only on three occasions, and goes over it on eight occasions, which is just the reverse of the business leader. In general, the labor leader is in greater accord with the church pronouncements than the business leader.

If a careful analysis is made of Table 36 in the present chapter, it will be noticed that the business leaders in the "Protestant" and the Presbyterian group move above the 50 per cent mark on six occasions each. This is more than twice the number of times as that for the

general average. This indicates that the men from these religious groups do not share the disagreement with the statements so much as do the men from the other denominations.

If one takes the general averages in Chapter III and compares them with Table 36 it will be noticed that the Presbyterian business leader goes significantly above the score for the total group on ten occasions, indicating that they are less opposed to the statements than the others. The Methodist business leader moves above the score for the total group on seven occasions.

The results of this survey seem to indicate that the Presbyterian and Methodist business leaders seem to be the most liberal in their acceptance of the church pronouncements. The Baptist-Lutheran and Episcopal business leaders are more opposed to the statements. The others fall somewhere in between.

The results of this survey seem also to indicate that the Presbyterian labor leaders seem to be most liberal in their acceptance of the church pronouncements. The Episcopal group and the "Protestant" group are more opposed to the statements. The others fall somewhere in between.

Opinions of Business and Labor Leaders, by
Faith and Denomination, Concerning the
Cultural Role of the Religious Leader

This section of the questionnaire, as explained in Chapter III, was designed to obtain reactions to certain types of political, economic, and social activity in which the minister, rabbi, or priest might engage. In Chapter III general comparisons were made between the business and labor leaders. In this chapter the responses are compared on a faith and denominational basis.

This section of the questionnaire is headed, "From the following statements check the ones with which you agree." The response by denomination to the statements will be found in Table 37. A percentage score is used.

A minister should let it be known that as a citizen he takes part in partisan political campaigns

The business leader is not in favor of this statement. In Chapter III (Table 14) it will be noted that his score was 20.0 per cent in favor, leaving 80 per cent of those who responded against the proposition. A slight majority (53.3) of the labor leaders were in favor of the statement. This is not, however, a significant vote of confidence. The religious leader would find greater freedom to participate in a political campaign, so it seems, if his membership were composed of labor leaders and workers, than if it were composed of business leaders and upper

TABLE 37

OPINIONS OF BUSINESS AND LABOR LEADERS, BY FAITH AND DENOMINATION, OF
THE CULTURAL ROLE OF THE RELIGIOUS LEADER

Statements		Miscellaneous	"Protestant"	Presbyterian	Methodist	Episcopal	Protestant: Baptist- Lutheran	Jewish	Roman Catholic
A minister should let it be known that as a citizen he takes part in partisan political campaigns	B	20.3	22.7	25.0	22.7	21.2	14.3	9.1	9.1
	L	39.7	20.0	50.0	30.4	20.0	33.3	100.0	32.6
A minister should encourage good people in the community to run for office	B	78.2	77.3	84.4	68.2	67.3	66.7	78.6	63.6
	L	69.0	80.0	90.0	78.3	80.0	81.5	100.0	76.1
A minister should use his influence to foster specific legislature	B	41.2	18.2	13.8	31.8	11.5	14.3	14.3	9.1
	L	45.0	10.0	50.0	39.9	60.0	37.0	100.0	45.7
A minister should never publicize his preference on candidates	B	35.3	40.9	43.8	45.4	34.6	47.6	42.9	27.3
	L	48.5	20.0	30.0	39.1	20.0	22.2	.0	28.3

TABLE 37 (cont'd)

Statements		Miscellaneous	"Protestant"	Presbyterian	Methodist	Episcopal	Protestant: Baptist- Lutheran	Jewish	Roman Catholic
A minister should take stands on specific issues but not on the parties	B	55.9	50.4	62.5	77.3	44.2	42.9	50.0	63.6
	L	73.5	70.0	80.0	78.3	60.0	81.5	.0	52.2
A minister should encourage specific lay members of his congregation to participate actively in politics	B	44.1	38.2	40.6	45.5	44.2	52.4	42.9	45.5
	L	38.2	35.0	80.0	43.5	40.0	40.7	60.9	60.9
A minister should give support to non-partisan political movements clearly aimed at community betterment	B	76.5	76.3	75.0	86.3	76.9	66.7	85.7	81.8
	L	85.3	62.5	100.0	91.3	80.0	92.6	100.0	76.1

TABLE 37 (cont'd)

Statements		Miscellaneous	"Protestant"	Presbyterian	Methodist	Episcopal	Protestant: Baptist- Lutheran	Jewish	Roman Catholic
A minister should use the pulpit to analyze current political issues in the light of Christian faith	B 38.2 L 50.0	33.6 45.0	40.6 70.0	54.5 56.5	26.9 40.0	33.3 51.9	64.3 100.0	63.6 43.5	
A minister should participate in non-partisan campaigns to get out the vote	B 67.6 L 67.6	61.5 70.0	59.4 90.0	77.3 73.0	65.4 80.0	42.9 74.1	71.4 100.0	45.5 47.4	
A minister should foster discussion in church organizations on the vital political issues confronting the community and nations	B 55.9 L 58.8	43.6 55.0	43.8 70.0	45.5 60.9	44.2 40.0	28.6 48.2	50.0 100.0	36.4 56.5	

B - Business leader

L - Labor leader

class workers.

The faith and denomination scoring, as will be seen in Table 37, reveals three significant variations among business leaders. They occur in the Baptist-Lutheran, the Roman Catholic, and the Jewish faiths. The scoring from these groups drops significantly below the average score of 20 per cent, indicating that the men from these groups are more strenuously opposed to the statement than their colleagues in the other religious groups. It will be noted also that no group's score rises significantly above the average score (20). In general, it seems safe to say that the business leaders, regardless of faith or denomination, are opposed to the religious leader's open declaration that he will take part in partisan political campaigns.

The labor leaders' response to the statement varies significantly. The scoring ranges from 20 per cent ("Protestant") in favor to 100 per cent in favor (Jewish). It appears doubtful therefore that the religious groups, as such, have had any influence on the scoring in this area.

A minister should encourage good people in the community to run for office

In Chapter III (Table 14) it was noted that the national score for the business leader in his responses to this statement was 72.3 per cent. This indicates that he is in favor of the statement. The labor leaders' national

score was 80.8 per cent. in favor.

In Table 37 it will be noted that the business leaders' score ranges from a low of 63.6 per cent to a high of 84.4 per cent. There does not seem to be any significant differences so far as the faith and denominations are concerned.

The labor leaders' score ranges from a low of 69 per cent to a high of 100 (Jewish). Outside of one low score and one high score the other scores offer no significant difference. They are quite evenly divided.

A minister should use his influence to foster specific legislation

In general, both groups express doubts that the minister should get involved in such affairs. Here again the business leaders' score is so low (18.2) that it indicates he is most emphatically against the proposition. The labor leaders' score (42.5) is a slight majority vote against the idea.

The scoring by faith and denomination, so far as the business leaders are concerned, varies little from the average score mentioned above except for Methodists and "miscellaneous" who score somewhat higher.

The labor leaders' score varies from a low of 10 per cent in favor ("Protestant") to 100 per cent in favor (Jewish). The other scores move within a close range to

the average score of 42.5 per cent agreement with the statement. In general, it seems that the men from both groups do not want their religious leader fostering any specific legislation.

A minister should never publicize his preference on candidates

It was noted in Chapter III (Table 14) that the national score for the business leader was 37.7 per cent. This indicated that he was not in favor of the above statement. The labor leaders' national score was 31.7 per cent, indicating that he was even less in favor of it than the business leader.

The business leaders' score by faith and denomination indicates that the Presbyterian, Methodist, and Baptist-Lutheran group are only slightly in favor of this role for the religious leader. The men from the other faiths would be more in favor of granting the religious leader full citizenship rights.

The labor leaders' score by faith and denomination seems to indicate that the Methodist and "miscellaneous" group are slightly in favor of the role for the religious leader. The men in the other faiths would be more in favor of granting this privilege to their religious leaders.

A minister should take stands on specific issues, but not on the parties

According to Chapter III (Table 14) a slight majority (53.6) of the business leaders would favor such a role as the above for their religious leader. The labor leaders' favorable score on this same matter is 67.7 per cent.

It will be noted in Table 37 that the business leaders' response varies from a low score of 42.9 per cent to a high score of 77.3 per cent (Methodist). This represents quite a difference of opinions. The groups voting against the proposition are those in the "Protestant," the Baptist-Lutheran, the Episcopal, and the Jewish faith. The scores from the other religious groups move above the average. The responses to the questionnaire seem to indicate that if the religious leader decided to take a stand on some specific issue, he would get encouragement from the business leaders in his congregation, if he were a religious leader in a Methodist, Presbyterian, or Roman Catholic church.

The response of the labor leaders represents a wide difference of opinion. The low score occurs in the response of the Jewish labor leader. The other low score occurs in the response of the Roman Catholic labor leader. The other scores are ranged close to the average. It would seem that a majority of labor leaders, irrespective of denominational ties, would support a religious leader

taking a stand on a specific issue.

A minister should encourage specific lay members of his congregation to participate actively in politics

The national score for the business leaders' response to this question is 43.2 per cent. The labor leaders' national score is 48.5 per cent. These responses indicate that both groups feel that the religious leader should not encourage lay members of his religious institution to run for public office.

The faith and denominational response, so far as the business leaders are concerned, show little significant variation. The scores range from 38.2 per cent to 52.4 per cent.

The same is not true for the labor leaders. His scoring ranges from 35 per cent to 80 per cent.

The low score is made by those leaders from the "Protestant" group (those who failed to state denominational preference). The high score is made by the leaders from the Presbyterian group. The scoring indicates that only those leaders from the Presbyterian, the Roman Catholic, and the Jewish group feel that the religious leader should encourage his lay members to run for public office. The others are definitely against the statement.

A minister should give support to non-partisan political movements clearly aimed at community betterment

Both groups would give strong support to such a role

by the religious leader. The business leaders' favorable score was 73.9 per cent. The labor leaders' favorable score was 83.2 per cent.

It will be noticed in Table 37 that there are significant variations in the responses made by the business leaders to this statement. The scoring ranges about the average score, varying but little.

The scoring by the labor leaders reveals a variation in two instances. The responses by the "Protestant," and the Roman Catholic groups move below the average score. This indicates that these groups, although not disagreeing with the statement, would nevertheless not be as enthusiastic in their support of the religious leaders' participations in such a movement as the leaders from the other denominations. On the other hand, the Presbyterian and Jewish groups scored 100 per cent.

In general, it would seem, that the religious leader, if he decided to get involved in some community betterment program, could get support from both groups, providing they were involved in the "right" program, and providing they conducted themselves in responsible manner.

A minister should use the pulpit to analyze current political issues in the light of the Christian faith

The business leaders' national score on this statement was 37.7 per cent. This indicates that he does not

favor the statement. The labor leaders' national score is 50.3 per cent. This indicates that he is not in particular agreement on the matter.

The Episcopal business leader made the low score (26.9) in this section. The Jewish group made the high score, 64.3 per cent. This was done in spite of the fact that the closing words of the statement would have been better if they had read, "in the light of the Judaeo-Christian faith." Evidently the Jewish business leader read his own religious leader into the statement.

The Presbyterian, the Methodist, and Jewish labor leaders feel that the religious leader should use the pulpit to discuss political issues. Their colleagues in the other groups are either on middle ground about the matter, or are opposed to the idea.

A minister should participate in non-partisan campaigns to get out the vote

Both groups would support such a role performed by the religious leader. The business leaders' favorable response was 62.2 per cent. The labor leaders' favorable response was 65.8 per cent.

It is evident that some men, regardless of faith or denomination affiliation, do not approve of any type of political activity by the religious leader. Two groups from the business leaders' ranks have consistently opposed any type of political activity by the religious leader.

There is even opposition to the innocent activity of getting out the vote. The groups opposing such activity are again the Baptist-Lutheran and the Roman Catholic. The scores from the other denominations range around the average score, 62.7 per cent.

The labor leaders' scoring indicates that they, too, have men in their ranks who generally disapprove any type of political activity by the religious leader. In this instance it is the Roman Catholic. The other scores range around the average, 65.8 per cent. On the other hand, there are many who are very much in favor of the religious leader's active participation in such a role. The leaders from the Presbyterian, Episcopal, and Jewish faith are much in favor of such a role for the religious leader.

A minister should foster discussion in church organizations on the vital political issues confronting the community of nations

In Chapter III (Table 14) it will be noted that the national score for the business leader was 42.7 per cent. This indicates that a slight majority of business leaders do not favor the statement. The labor leaders' average score was 55.7 per cent. This indicates that a slight majority of them favor the statement.

The questionnaire was not designed to determine just what method either group would use to get such matters before a church congregation. They did not feel that he

should use the pulpit (statement 8), nor do they feel he should have church discussion groups. In statement four they felt the religious leader should make public his preference on candidates. It is assumed that they would prefer him to do this as a private citizen and not as a religious leader leading a discussion group or using the pulpit.

The business leaders in the Roman Catholic, and those of the Baptist-Lutheran group, are much less in favor of the statement than are their colleagues in the other religious groups. If two low scores were removed, the others would be quite evenly distributed.

The scores for the labor leaders in this section have a wide range. The Episcopal and Baptist-Lutheran groups make the low score again. The Jewish labor leaders make the high score. The rest of the scores are quite evenly distributed, and show little significant data. A minister would probably get some encouragement from the labor leaders in his church if he voted to use the church organizations for political discussions.

Summary statement to this section

It is very doubtful that any reliable denominational patterns have emerged from the scoring in this section for reasons which have been mentioned. Clues for further investigation have however been provided. With this in mind, and with great caution, some emerging patterns can be

noted.

So far as the business leaders are concerned the Methodists are more liberal in their acceptance of the active role of the religious leaders in political, social, and economic matters. The most conservative business leaders, so far as the religious leader's role is concerned, are found in the Baptist-Lutheran group.

The labor leaders who are most liberal in their acceptance of the religious leader's involvement in political, economic, and social affairs, are the Presbyterians. The labor leaders in the Methodist and Roman Catholic groups are close behind the Presbyterians. The most conservative group of labor leaders are found in the "Protestant" group. The others range somewhere in between.

CHAPTER VI

SUMMARY, SUGGESTIONS FOR FURTHER STUDY, AND CONCLUSIONS

Summary

The results of this study seem to indicate that the business and labor leaders responding to the questionnaire feel that they have a responsibility for their religious institutions (church or synagogue).

The majority (76.9) of business leaders responding to the questionnaire belong to some church or synagogue. The majority (84.5) of labor leaders responding to the questionnaire belong to some church or synagogue. When their affiliation is compared with the affiliation of the general population (63), then it is quite evident that they have assumed a limited measure of responsibility for their religious institution.

Further evidence of their recognition of the importance of the church or synagogue can be seen in the record of their attendance. Forty-three per cent of the business leaders responding maintained that they attend church or synagogue services at least once a week or more. Thirteen per cent attend twice monthly. Ten and four-tenths per cent attend about once a month. When those

figures are added together, it reveals that 66.4 per cent of the sample, in comparison with the 76.9 per cent who belong to a church or synagogue, attend that institution's religious services with some regularity.

The labor leaders responding to the questionnaire also have a remarkable attendance record. Fifty-five and nine-tenths per cent of them attend religious services once a week or more. Ten and eight-tenths per cent of them attend at least twice a month. Twelve and three-tenths per cent of them attend about once a month. When these figures are added, it reveals that 78.7 per cent of the sample, in comparison with the 84.5 per cent who belong to a church or synagogue, attend that institution's religious services with some regularity. In the text, attention was called to the probable tendency to overestimate somewhat frequency of attendance.

The business leader appears to have more concern for church or synagogue responsibility, in terms of office held, than does the labor leader. It has been stated that 76.9 per cent of the business leaders responding to this questionnaire are affiliated with some church or synagogue. In comparison with this 76.9 per cent, 26.8 per cent of the sample, hold some office. Almost one-third of these men assume some responsibility, by virtue of offices held, in their religious institution. There are no known

figures among church statistics whereby this score could be compared. It would seem, and this from the present writer's experience as an active minister, that this figure is relatively high. One-seventh of the membership in the present writer's church (785) hold some responsible office.

The labor leaders who responded to this question, have a higher percentage of church or synagogue affiliation and attendance than do the business leaders who responded. However, their assuming of responsible positions, in terms of church or synagogue offices held, falls below the business leaders' response. Whereas 26.8 per cent of the business leaders responding held some church or synagogue office, only 14.4 per cent of the labor leaders responding hold some office. While this score is not as high as the business leaders', it does still seem to be a relatively good showing in comparison with the usual percentage of office holders in religious groups.

It was stated in the introductory chapter that the reliability of the responses to the questionnaire that has to do with religious motivation can be questioned. There is no accepted hypothesis that adequately accounts for adult motivation, religious or otherwise. It is possible, however, to portray the differing ways the two groups answered the "religious motivation" questions. It should be kept in mind, however, that the results, although

interesting, are only indicative of a condition that might exist. They are not facts to be used for proving or disproving any particular hypothesis. Nor should anyone use them to support one group over against the other.

The questions that have to do with religious motivation¹ begin with question six and continue through question eleven. It will be noted, if one gives adequate attention to Tables 7, 8, 9, 10, 11, 12, and 17, that the labor leaders seem more sensitive to religious motivation than do the business leaders. They were asked, "To what extent was religious motivation (a feeling of serving God) a factor in the choice of your present position?" Less than half of the business leaders who responded (48.0) felt that religious motivation was a factor in the choice of their job; over half of the labor leaders (66.0) felt that it was at least a mild factor in the choice of their job.

In the realm of important ideals for carrying on their present jobs the labor leaders ranked possible choices in the following order: (1) it promotes personal religious experience, (2) it is most helpful to the unity of the family, (3) it stimulates the solution of social problems. It would seem that these are good and proper

¹See Appendix A.

choices.

When asked if prayer had a constructive influence on the way they conducted their jobs, they replied affirmatively. Over 82 per cent of the business leaders who responded to the questionnaire felt that prayer was an important factor in the conduct of their job. Over 84 per cent of the labor leaders who responded shared this conviction. In order to check the reliability of this response, respondents were asked to state the occasions when prayer periods were most helpful. They ranked possible responses in the following order: (1) as a daily practice, (2) before making vital decisions, (3) in the church or synagogue as an act of worship. This seems to indicate a mature view of prayer.

The responses thus far indicate that a good majority in both groups belong as members to a church or synagogue, that a good majority of them attend a church or synagogue with regularity, and that a good percentage of them hold office in their respective religious institutions. The responses also indicate that the personal religious philosophy and ideals by which they conduct themselves on their jobs, seem to be important factors in their lives.

The study indicates also that there is a wide discrepancy between the two groups in their opinions as to how religious groups should help to bring about a society more

in line with religious teachings.

The questions in the closing section of the questionnaire had to do with the proper role for religious institutions and leaders in political, economic, and social concerns. The basis for the statements concerning religious institutions, to which respondents were to indicate agreement or disagreement, were drawn from pronouncements made by the World Council of Churches except for statement number seven. These statements, therefore, seemed to reflect a role for the religious institution which would in general be acceptable to those groups cooperating with the World Council.

The business leaders rejected, and in five instances by a heavy majority, eight of the eleven statements in question twelve. They accepted three of the statements, though only one by a clear majority, the other two by a slight majority. Their responses to these statements indicate that there is a most conservative opinion concerning the role of the religious institution. Evidently, the business leaders are still laboring under one of America's ancient taboos, "religion and politics don't mix." On the other hand, it could just as well be argued that they have a real concern to protect the religious institution from strife and dissention, which they evidently feel would come about if religious groups got themselves involved in

any real attempt to create a more responsible society. The questionnaire was not designed to determine why they were so negative in their opinions concerning the proper role of the religious institution in political, social, and economic matters.

The labor leaders, according to the study, were much more liberal in their acceptance of this role of the religious institution. Whereas the business leaders rejected eight of the statements, and accepted three, the labor leaders did just the reverse. They accepted eight and rejected only three of the statements.

It would seem, so far as this study is concerned, that the church at the present time will find a stronger ally, in its attempt to create a more responsible society, in the labor leader than it will in the business leader. This is not to say that the business leader does not also have a contribution to make. Nothing could be further from the truth. It would probably be more near the truth to say that the church has failed properly to train business leaders regarding the proper relationship between religious institutions and culture. It is to be doubted that the church has done a better training job with the labor leaders. It is more likely that their ideas for a more responsible society have come from outside the church. It would seem that the basis for his motivations lies more

properly within the framework of the social philosophy of "have nots." His desire to "have" is probably his strongest motivation. It is also granted that his desire to have has altruistic overtones. Many persons benefit, and rightfully so, because of his desire to "have." Be that as it may, it would seem that when the religious institutions really take seriously their mission for a more responsible society, and thus far their efforts in this matter have been marginal, they will find a stronger ally in the labor leader than the business leader.

The study also indicates that there is a wide discrepancy between the two groups so far as their opinions concerning the proper role of the religious leader is concerned. Question thirteen in the questionnaire had to do with opinions concerning the proper role for the religious leader in political, economic, and social concerns.

The business leaders, as will be observed in Table 14, were much more conservative in their acceptance of the statements. They accepted only those statements that put the religious leader's activity in the realm of non-partisan activities, and community betterment projects. The labor leader also agreed with these statements, but went on to include more controversial activities, such as stating political preference, using the pulpit to analyze current political issues, fostering church discussion groups, and

taking stands on particular issues.

The results of the study seem to indicate that the labor leader is much more in agreement with the World Council of Churches' position on these matters than is the business leader. It also appears that the labor leader is more liberal in his acceptance of an active role in politics for the religious leader.

The survey also attempted to get at regional and denominational differences between the two groups. It must be pointed out again that in order to do this part of the survey, it meant dividing the universe into regional sections, thus reducing the number of responses in each category, and consequently their reliability. A further division was made by denomination and faith. Any regional or faith and denominational patterns that emerge, therefore, will be much less reliable than the general comparisons made in Chapter III.

The regional pattern that emerges, so far as questions one through eleven are concerned, indicate that the business leader in the South feels a keener sense of responsibility to his religious institution than do his colleagues in the other regions. He attends religious services with a greater degree of regularity. He accepts a greater responsibility in the religious institution, so far as offices held is concerned. He feels, more definitely, than do his colleagues in the other regions, that

prayer has a constructive influence on the way he conducts his job. His response to personal religious idealism compares favorably with the responses of his colleagues from the other regions, and in at least two instances surpasses them.

The regional patterns that emerge, so far as questions one through eleven are concerned, indicate that the labor leaders in the North Central part of the country and the West, feel a keener sense of responsibility for the religious institution than do the men from the other regions. What has been spelled out above concerning the business leader in the South could be applied to this group of labor leaders also.

The regional pattern that emerges, so far as question twelve is concerned (these are statements that have to do with opinions concerning the role of the religious institution) is somewhat different. A cursory glance at Table 13 will show that the business leaders in the Northeast region make more positive scores (positive being identified here as acceptance of the statements) than do the business leaders from the other regions.

It would seem that the business leaders in the South are more pious in their attitude concerning the individual role they are to play in the religious institution, than are the men from the other regions, thus scoring higher on

this type of response. They are not so sure about the functional role of the religious institution in the area of political, economic, and social responsibility. Their scoring on questions twelve and thirteen, in fact, is considerably lower in many instances than their colleagues' in the other regions.

The study indicates that the business leader in the Northeast area of the United States is more in favor of the religious institution taking a more positive role in helping to bring about a more responsible society. It would seem that he is less willing to see the religious institution concern itself only "with spiritual matters" than are his colleagues in the other regions.

The regional pattern that develops, so far as question twelve is concerned, indicates that the labor leaders in the West are more in favor of the religious institution taking an active role in the political, economic, and social life of the nation, than are his colleagues in the other regions.

The regional pattern that emerges, so far as question thirteen is concerned (these are statements that have to do with opinions concerning the role of the religious leader), indicates that business leaders in the North Central part of the United States are the more liberal in their acceptance of the religious leader's active involvement in political, social, and economic matters, than their

colleagues in the other regions.

The emerging regional patterns so far as the labor leaders are concerned, occur in two regions, the West, and the North Central. Each group has the same number of high scores, indicating that they would be more favorably inclined to the religious leader's more active participation in political, economic, and social matters.

The small number of responses, necessitated by the denominational divisions, is not likely to give any reliable denominational patterns. With this in mind, some very general statements will be made.

The results of this study indicate that so far as questions one through eleven are concerned, there is little variation worthy of note. There is a considerable scattering of scores with no notably consistent pattern emerging.

More radical variations occur in the responses to questions twelve and thirteen. These questions contain statements concerning the role of the religious institution and religious leader in political, social, and economic affairs.

The scoring indicates that the Presbyterian and Methodist business leaders are more liberal in their acceptance of the World Council's pronouncements. The Baptist-Lutheran, and Episcopal business leaders are more

conservative in their acceptance of the pronouncements. In fact, they are opposed to the statements by a large majority. The other denominations fit in somewhere between these two groups.

The labor leaders in the Presbyterian Church seem to be most liberal in their acceptance of the World Council pronouncements. The Episcopal group is more opposed to the statements. The other denominations fit in somewhere between these two groups.

The business leaders belonging to the Methodist Church are more liberal in their acceptance of the role of the religious leader in political, economic, and social affairs. The most conservative business leaders, so far as the religious leader's role is concerned, are found in the Baptist-Lutheran group.

The labor leaders who are most liberal in their acceptance of the religious leader's involvement in political, economic, and social affairs, are those in the Presbyterian Church. The men in the Methodist Church and the Roman Catholic Church are close behind their colleagues in the Presbyterian Church.

Suggestions for Further Study

This study has demonstrated some interesting facts about business and labor leaders across America. However, while seeming to establish certain things, it has also

raised some rather important questions which would be productive for further study. Among such questions should be the following:

1. Why does the labor leader indicate a greater religious motivation than the business leader?

2. Has the "Protestant Ethic" been taken over by the labor leader?²

3. Have both business and labor leaders capitulated to the "social ethic?"³

4. How can the religious leader help to relieve the stresses and strains of the business and labor leaders?

5. Does the business leader assert that the American business creed is in harmony with the Christian faith?

6. Can the ethical content of the Christian faith be identified with any business or labor creed?

7. Are business and labor leaders products of a mass society? How nearly do they fit the description of the social analyst?

8. What are the rationalizations and justifications

²Max Weber, The Protestant Ethic and the Spirit of Capitalism (New York: Charles Scribners & Son, 1930), p. 27.

³W. H. Whyte, The Organization Man (New York: Simon and Schuster, 1956), p. 161.

for the business and labor leaders' belief that church or synagogue affiliation is important?

9. Why does the business leader in the South attend church or synagogue services more often than does his colleague in other areas of the country?

10. Why does the labor leader attend religious services more often than the business leader?

11. Why is the business leader more active as office holder in the religious institution than is the labor leader?

Relationship to Previous Studies

In Chapter II the attempt was made to show that there is a very definite relationship between economic status and religious activity. Religion seems to influence economic status in primarily three ways: (1) the distribution of wealth and income; (2) as the source of a new economic attitude; (3) as the source of a higher morality. It was also suggested that in the United States where there is a high degree of secularization (more noticeably in the Western region), religion does not have as much influence on economic status as it did during the Reformation and in primitive societies. In the modern world, so it seems, religion is used mainly as a means of justifying economic practices and policies.

It is also pointed out in Chapter II that economic

status has a very definite influence on religious activity. The study by H. Richard Niebuhr, Social Sources of Denominationalism, shows that in the modern world economic status has been an important factor in the formation and growth of denominations. Liston Pope's Millhands and Preachers, although sectional, indicates that in Gaston County, North Carolina, at least, a change in economic status affects the sect in a number of ways until it loses its sect characteristics. Economic factors are a very definite factor in causing a sect to develop into a church type.

It should also be noted that the influence religion has on economic status, or the influence economic status has on religion, depends a great deal on the individual person. The person to whom religion is more important will make it the dominant factor with respect to economic status. The person with whom economic status is more important, will regard religion as either aiding or hindering the search for this status.

It would seem that the findings of the present study suggest much that previous studies have discovered, and in other ways they supplement previous findings. The present study makes at least four contributions to the theoretical discussion in Chapter III.

One contribution is the raising of the question of

economic status and religious expression with regard to leadership groups in management and labor. There seem to be status levels within these economic groups. The leadership group, and especially the labor leader, tends to act like persons of higher economic status. Labor leaders tend to act, although they do not completely do so, like persons of middle or upper economic status. Evidence for such an hypothesis can be gained from their replies to the religious affiliation question. They were given opportunity to spell out their religious preference on the questionnaire, if it did not come within the larger denominations suggested for possible replies. Only 2.7 per cent of the business leaders who responded to the questionnaire indicated that they were affiliated with any religious group other than the older communions. The labor leaders' score on this item was only 2.4 per cent. The sect movement, if it can be called such, evidently has no appeal to either group of leaders.

It cannot be argued, of course, that this is conclusive proof of economic status seeking within leadership groups. The religion exemplified in the sect simply may not have an appeal for them. Also, other factors such as a person's age, background, and education enter into the choice of a religious organization.

The theoretical discussion in Chapter II, coming

out of the studies primarily mentioned, indicates that religion in the United States is seen as that which justifies economic practices in the modern world, and only in isolated cases seems able to change them. If this hypothesis is correct, and it seems to be, then it would seem that there is a high correlation, among these particular leadership groups, between economic status and religious expression.

A further contribution of the present study is the regional differences in the United States. The sociological environment includes somewhat different social and religious traditions. This has been assumed by previous studies, but has not been emphasized to any great degree. The regional patterns that emerge, so far as the present study is concerned, seem significant. It was discovered that the business and labor leaders in the West were far less concerned with the religious institution than their colleagues in the other regions.

It was also discovered that the business leader in this area was almost as conservative, concerning the cultural role of the religious institution and religious leader, as the business leader in the South. This suggests that the economic philosophy of Adam Smith and the doctrines of laissez faire are strong determining factors for the business leader in this region, and he does not want

the religious institution or the religious leader to interfere.

The labor leader in the West, although just as little concerned with the religious institution as the business leader, was much more liberal in his acceptance of an active role in cultural affairs for religious institutions and religious leaders. This might indicate a more tolerant attitude on his part, or it might indicate a feeling that the church has such a small part to play in economic, social, and political affairs, that it would not be effective one way or the other. Or, it could indicate that he is not hamstrung by any ecclesiastical "hands-off" policy, and would like to see the religious institution and religious leader more active in attempting to bring about a more responsible society.

Another regional pattern that seems to emerge from this study is the "religious individualism" in the South. Leaders from both groups score much higher in terms of religious affiliation, attendance, and church offices held, than any of their colleagues in the other regions. Their religious idealism is high. They seem to reflect some of the ideas inherent in early Methodism, that in society only moral failures are inherently evil. Men fail, not social structures.

When these men were given opportunity to select

opinions, offered by the World Council of Churches, which would place the religious institution and religious leader in more active cultural role, whereby society might be improved, they made the lowest scores of any region. There seems to be a wide gap that exists, and especially among the business leaders in the South, between ideal and practice.

Both groups seem to think that if individuals were only willing to be sincerely Christian in their cultural, and especially in their economic pursuits, many of their problems would be solved. There is an element of truth here. Many of the problems which plague the economic, social, and political order, are undoubtedly due to the direct and cumulative influence of evil men. Many others, however, can be attributed to the fact that technological and social change is thrusting us rapidly forward into new frontiers of cultural perplexity for which no satisfactory pattern of solution has yet been developed. It is doubted that "religious individualism," as needful as this is, can adequately come to grips in a creative way with such forces. The maturity of such thinking needs to be called into question.

Another regional pattern that seems to emerge is the greater theological maturity of the leaders in the North Central and Northeast regions. It is doubtful that any one

cause is the underlying factor here. Perhaps it could be said that these men have come under the influence of the stronger theological schools and universities in this region, or under the influence of the churches who have headquarters in those regions. Whatever the cause, these men reflect closer unanimity with the World Council pronouncements than their colleagues from the other regions.

Another contribution this study seems to make is the high correlation between economic status and leadership within the religious institution. Just as there is a complexity of status within economic groups, so there is a complexity of status within the church. The study shows that of the two leadership groups measured, the business leader (recognized economic status) tends to be more heavily represented on higher status levels within the church.

Evidence for this hypothesis is gathered from the responses to that section of the questionnaire that had to do with offices held in the religious institution. It was pointed out in Chapter III (Table 6) that 76.9 per cent of the business leaders responding maintained membership in a religious institution. Of this group 26.8 per cent hold some type of office, or almost one in three. Of the 84.5 per cent of labor leaders maintaining membership, only 14.4 per cent hold offices, about one in six.

Not only is this true so far as the total universe

is concerned, but also when the universe is divided into faith and denominational categories, the response is the same. Leaders from both groups, maintaining membership in the same faith or denomination, follow the pattern set by the sample of the universe.

This might not be completely the fault, or purpose, of the business or labor leader. Perhaps the church, and it has been accused of doing this, has "sought after" the business leader more than the labor leader, both in terms of economic support, and also because of high capabilities in the management of institutional affairs. In time to come, as the labor leader demonstrates his ability in such managerial affairs, he might be more "sought after" to hold responsible office in the religious institution. On the other hand, if it is true as we are maintaining, that economic status more than managerial capabilities is responsible for this situation, then the labor leader will have to add economic status to his capabilities before he is asked to assume more responsibilities in the religious institution.

Another contribution this study makes in its supplementation of previous studies is its discussion of denominational characteristics. There are differences not only among denominations, but also within denominations. There are churches within the church. Not only are there

"lower," "middle," and "upper" class congregations; there are also liberal and conservative sub-grouping within "class" churches. These sub-groupings (liberal and conservative) seem related also to economic status.

The "conservative," throughout the entire study and by a large majority in many instances, is the business leader. This shows up most clearly in his attitudes toward the cultural role of the religious institution and the religious leader. In few instances was he willing to grant a more active role in cultural affairs for his religious institution. Insofar as his religious leader is concerned, he is allowed only a second-class citizenship role. The religious leader would be confined to the menial tasks that have to do with insipid support of so-called "community betterment" programs. This is not true, of course, with all the business leaders who responded. Those leaders in North Central and Northeast regions are more liberal in their acceptance of a more responsible role in cultural affairs for religious institution and leader, than those from other regions. Even here, however, the scoring does not give enthusiastic support. Needless to say, the labor leader (unrecognized economic status) is much more liberal so far as the cultural role of religious institutions and leaders is concerned.

This does not show up alone in the universe and

by region. It is seen also in faith and denominational scoring. Leaders from both groups, within the same faith and denomination, are poles apart, except in a few instances, in their opinions concerning the cultural role of religious institutions and leaders.

Recommendations for the Religious Institution and its Leaders

Since the present writer, in the capacity of analyst and reporter, has lived so intimately with these data for many hours, there devolves upon him a large measure of responsibility to articulate not alone evaluation, but also recommendations for a more responsible role in cultural affairs for the religious institution and its leaders. The following recommendations are those that have emerged as a consequence of this study. It will be most difficult to maintain objectivity, for subjective thinking will insist on casting its reflection over the work.

Two things seem to emerge from this study. On the one hand, it seems that the religious institution in America has maintained an effective contact with the leadership groups under discussion. They belong, attend and hold office in the religious institution. They are moderately motivated by a feeling of serving God. They reflect, through their responses, an individualism characteristic of nineteenth century America, an individualism which gets

nourishment from the religious institution.

On the other hand, the data seem to reflect a present trend to ignore the role of the religious institution as being an effective instrument in shaping a more responsible society. Evidence for such comes, not only from what other writers have said but from the responses of the informants in this study.

It would seem that the contemporary social analyst feels that the religious institution in America has little to contribute to the realities of a rapidly changing social order. The religious institution is respectfully accepted, but not considered important as a connective force.

The data seem to substantiate a feeling, and this is especially true with regard to the business leader, that the religious institution should confine itself to an area with which it is more familiar, namely, "spiritual matters." When it voices serious challenge to the practices of the market place, such as do the World Council pronouncements, respect for it lessens.

Many within the religious institution of America feel that it has a message for and relevance to the cultural problems of the age. The responses by the members of the religious institution seem to reflect, however, a message that was relevant to the nineteenth century, but not the twentieth. The recommendations that follow are

twofold: (1) Members of the religious institution in America need desperately to increase their knowledge, and have the courage to impart such, of the economic, social, and political realities of the present. (2) Religious organizations need to develop better communication procedures between religious institution and member.

The data seem to reflect no questioning the system of capitalism and free enterprise as the best possible economic arrangement. Almost one-half of the leaders from both groups felt that religion "can best be worked out within the framework of the free enterprise system." From a reading of these responses, it would hardly be suspected that a major struggle is going on in the world between the economic ideologies of Marxist Communism and those of capitalism and free enterprise. It is somewhat disconcerting to contemplate the significance of the fact that such a body of churchmen would respond to the question in such a manner. It is doubtful that they are taking note of the fact that serious criticisms are being leveled at the economic arrangements in which they are participating with so much seeming acceptance and satisfaction.

It was noted in Chapter III that both leadership groups do not seem to compare favorably with the mass-produced man of present-day society. Rather, they seem to fit more nearly into the category of nineteenth century

rugged individualism. This was their answer, although its truth is to be doubted. The religious institution in America ought to abandon, and as quickly as possible, the naïve assumption that the increasing complexity and interdependence of our culture can be met adequately with a counter emphasis on individualism. A better educational program for its laymen would center in the weighing of the merits and demerits of both corporate enterprise and traditional individualism in a more carefully and critically evaluative manner. As a result of this and other studies it would seem that the need of the hour is for the religious institution to bring its ethical emphasis to bear on the process of complexity and interdependence, rather than to encourage revolt, in order to maintain personal individualism against the cultural processes which make corporate organization imperative.

Any careful analysis of the data in this study will note striking differences of opinions between the two leadership groups. The religious institution ought to learn that the differences between the two groups will never be resolved simply because the religious institution manages to get them to sit down together and discuss their differences with mutual respect. Such a naïve attitude overlooks the complex and deep rooted nature of the conflicts of interest, selfishness, profit motivation, power

struggle competition, and the dominance of a philosophy of materialism. There is a very definite need to promote better communication between the two groups, and perhaps this is as far as the religious institution can go at the present. It would seem, however, that it had better get ready to probe deeper into those differences.

The remarks above concerning the seeming lack of knowledge of the religious institution concerning the realities of the market place is no blanket condemnation. There is much that is being done to further its knowledge. Also in defense it must be pointed out that although the religious institution might have a message for and relevance to the cultural problem that confront it, there is no easy way to be sure of the details of this message. The second recommendation will attempt to deal with details of communication between religious institution and member.

In a real attempt to get at the realities of the social structure of the present the religious institutions have gotten together on many occasions to study the issues confronting them. As a result, many pronouncements have come forth. Such pronouncements have had the effect of stating the religious institutions' position. This should be commended, and given encouragement to continue. Such pronouncements, however, have also a negative effect. In a secularized society, such as the United States today,

there are different means used by the economic leaders (business and labor leaders) to identify their religious creed with their vocational creed. One such method, and this has been indicated elsewhere, is to separate the two. Religion applies to "spiritual matters," but not material. Another method is to reject religious faith as untrue because it is not possible to identify it with vocation. Another attempt is to have a double set of values, one for personal relations and one for institutional life. An ardent supporter of either method mentioned above, and there seem to be many in the data under discussion, becomes defensive when confronted with such pronouncements. This suggests that much of the effects of religious conferences and the efforts to make pronouncements will have limited success in diminishing the gap between religious institution and member.

Many religious conferences have been held in an attempt to develop better communication procedures. The material that has come forth from these conferences is enough to fill volumes. The experiments being carried on in the German Evangelical academies, at the Industrial College at Luton, just outside of London, and other lay training centers seem to offer the best hope of any successful dialogue between faith and vocation. There is no simple, easy, Christian answer to this problem of better

communication, but better communication there must be.

A P P E N D I X E S

APPENDIX A

THE RELIGIOUS AFFILIATION-MOTIVATION-AND OPIN- IONS OF ECONOMIC AND SOCIAL LEADERS

Instructions

1. Do not sign your name.
2. Take time to study each question.
3. Answer all questions at one sitting, if possible.
4. Use enclosed self-addressed envelope- return to:
Ken Watson, Box 428, Tujunga, Calif.

Your thoughtful answer is of utmost importance.

1. City and State in which you live _____. Age__.
2. Are you affiliated, as a member, with any church or synagogue? Yes_____ No_____.
3. If a member, to which particular faith do you belong?
Or if not a member, which do you prefer?
____ Protestant (Which denomination _____).
____ Roman Catholic
____ Jewish (Orthodox____ Conservative____ Reformed____).
____ Other (_____).
____ None.
4. How often, on the average, do you attend a religious service?
____ Once a week or more.
____ Twice Monthly.
____ About once a month.
____ Several times a year.
____ Only on Holy Day celebrations.
____ Never.

5. Which office, or offices, in a church or synagogue do you hold?

☐ Steward ☐ Presbyter ☐ Other
☐ Deacon ☐ President of synagogue ☐ No office

6. To what extent was religious motivation (a feeling of serving God) a factor in the choice of your present job? (List in order of importance - 1, 2, 3, etc.).

☐ Great extent.
☐ Some extent.
☐ None.

7. Which of the following ideals are important to you as reasons for carrying on your present job? (List in order of importance - 1, 2, 3, etc.).

☐ Personal satisfaction and attainment.
☐ Economic security.
☐ Being of service.
☐ Having a satisfactory social life.
☐ Serving God.
☐ If others, please state.

8. Which of the following religious ideas do you consider important for your own life? (List in order of importance - 1, 2, 3, etc.).

☐ The relations of men to one another is part of their relation to God.
☐ The relations of man to God is an individual matter.
☐ Good relations between man and man is the best religion.
☐ We ought to serve God primarily to attain personal salvation.
☐ If others, please state.

9. If religious affiliation with the church or synagogue is important, and has influence on the way a man conducts his job, why? Which of the following ideas most nearly express its importance? (List in order of importance - 1, 2, 3, etc.).

☐ It stimulates the solution of social problems.
☐ It promotes personal religious experience.
☐ It is good business.
☐ It is most helpful to the unity of the family.
☐ It broadens social life.
☐ If others, please state.

10. Do you feel that prayer has a constructive influence on the way you conduct your job?

☐ Usually.
☐ Sometimes.
☐ Never.

11. If prayer is important, which of the following prayer periods is most helpful? (List in order of importance - 1, 2, 3, etc.).

☐ Before making vital decisions.
☐ In the church or synagogue as an act of worship.
☐ As a daily practice.
☐ When under great emotional strain.
☐ Wherever one thinks about it.

12. From the following statements, check the ones with which you agree:

☐ 1. The church or synagogue is under obligation to secure the best possible social and economic organizations.
☐ 2. The church or synagogue should not identify any particular social system with the will of God.

12. (cont'd) From the following statements, check the ones with which you agree: 297

- ☐ 3. The church or synagogue should condemn and seek to rectify all social and economic systems which give one man undue advantage over others.
- ☐ 4. The church or synagogue should condemn and seek to rectify the motives of monetary gain as the dominant factor in the lives of men.
- ☐ 5. The church or synagogue should condemn and seek to rectify any social and economic system that allows groups or individuals to wield power without being responsible to any organ of society.
- ☐ 6. The church or synagogue should assert emphatically and seek to guide people into accepting the idea that the relations of men to one another are part of their relations to God.
- ☐ 7. The church or synagogue should insist that religion can best be worked out within the framework of the free enterprise system.
- ☐ 8. The church or synagogue should insist that every child and youth must have opportunities for education, unsegregated because of race or class.
- ☐ 9. The church or synagogue should support Federal Aid to public education as the best means of guaranteeing full educational opportunity to all children.
- ☐ 10. The church or synagogue should insist that the workingman, whether in field or factory, is entitled to a recognized voice in the decisions which affect his welfare as a worker.
- ☐ 11. The church or synagogue can best do this by supporting free collective bargaining between unions and management.

13. From the following statements, check the ones with which you agree:

- ☐ 1. A minister should let it be known that as a citizen he takes part in partisan political campaigns.
- ☐ 2. A minister should encourage good people in the community to run for office.
- ☐ 3. A minister should use his influence to foster specific legislation.
- ☐ 4. A minister should never publicize his preference on candidates.

13. (cont'd) From the following statements, check the ones with which you agree:

- ☐ 5. A minister should take stands on specific issues, but not on the parties.
- ☐ 6. A minister should encourage specific lay members of his congregation to participate actively in politics.
- ☐ 7. A minister should give support to non-partisan political movements clearly aimed at community betterment.
- ☐ 8. A minister should use the pulpit to analyze current political issues in the light of Christian faith.
- ☐ 9. A minister should participate in non-partisan campaigns to get out the vote.
- ☐ 10. A minister should foster discussion in church organizations on the vital political issues confronting the community and nations.

APPENDIX B
LETTER FROM BUSINESS LEADER

Lloyd E. Gross
Real Estate -- Insurance
7045 Foothill Blvd., Tujunga, Calif.

December 30, 1958

Dear Colleague:

You have been selected, along with other social and economic leaders, to give your opinions on some important questions listed in the enclosed questionnaire. When returned they will be a great aid in formulating an answer to some of the unsolved industrial relation problems confronting America.

My minister is doing this study, and has asked me to write you. Please visualize the importance of your individual opinion in this study. Without it the whole work is considerably weakened.

I'm sure he will be deeply grateful for any suggestions or comments you might have concerning this most important study. If you are interested in the results of this work, he will be glad to send them to you.

Let me thank you in advance for your participation in this study. Please answer the questionnaire and return it as quickly as your time allows.

Cordially

(signed) Lloyd E. Gross

LEG:ed
Enc.

APPENDIX C

LETTER FROM LABOR LEADER

Los Angeles County Central Labor Council

Affiliated:

With American Federation of Labor and Congress
of Industrial Organization
California State Federation of Labor

108 West Sixth Street • Los Angeles 14, California

W. J. Bassett
Executive Secretary

January 5, 1959

Dear Brother:

Will you please answer the enclosed questionnaire and return it just as quickly as your time allows.

The minister who has prepared this questionnaire is a member in good standing (20 years) of the International Brotherhood of Electrical Workers, Local 11, Los Angeles. He is at present working on his doctorate (Doctor of Theology). This questionnaire is a part of that work.

If you are interested in the results of this work, he will be glad to send them to you.

Let me thank you in advance for your time and trouble.

Sincerely and fraternally,

W. J. BASSETT
Secretary

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B I B L I O G R A P H Y

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